¶ A werke for housholders / or for them
haue the gydynge or gouernaunce of any
company. Gadred & set forth by a professed
brother of Syon Richard Whytforde. And
newly corrected & prynted agayne wan ad
dicion of policy for housholdynge / set forth
also by the same brother.

¶ Unto the deuoute reders: Rycharde Whytforde a professed brother of Syon: due salutacion in our lorde god and moost swete sauyour Jesu.

¶ The preface.

Where I had sent forth this poore lesson vnto a pryuate persone & specyall frende: the copy therof came vnto the syght of certeyn deuoute ꝑsones/that were (as they sayde) well contented therwith/and edified therby. So that they instantly requyred me/to put it newly forth in cōmune: supposyng in theyr deuoute mȳde/it shulde be vnto other ꝑsones/as it semed vnto them/edificatyue & profitable. I beseche our lord/it so may be. And that you wolde not ascribe it vnto any presumpcion in me/but rather vnto theyr deuocyon & charyte. And wͭ lyke herte & mynde/so to receyue it. The ende of ẏ preface.

¶ The argument.

The mater is directed princypally vnto houshol ders/or vnto them that haue gydyng & gouernaunce of any company/for an ordre to be kepte/bothe in them selfe/& in thē that they haue in rule & charge. The ende of the argument.

¶ The selfe lesson or counseyle.

Good deuoute chrystyans/let vs fyrst consydre that all we ben mortall/as well the ryche as ẏ poore/ẏ yonge as the olde/there is no dyfferēce/none excepte/al must nedes dye. And though we lyue very longe/yet shal we dye shortly: for ẏ lengest lyfe of this worlde/is very shorte. And yet haue we no certaynte/ne yet coniecture of knowlege/whan/where/how/or in what state we shall departe this lyfe. And sure we ben/that as we ben foūde at that tyme/so shall we be

taken/ & Without respyte or delay/ forthWith shall We be presented & brought before ỹ hygh iudge/ that can not be deceyued/ to make a counte of all oure lyfe past/ Where no mã of laWe may speke for vs/ ne any excuse may serue vs. Our oWne conscyence shall there speke and tell playne trothe/ Without crafte or dissymulacyon/ and (in a moment/ a tWynclynge of an eye) shall clerely cõfesse al our hole lyfe/ & euery Wyncle & parte therof: Whiche cõfessyon/ yf your lyfe Were good/ shal be vnto our great honour/ confort/ reioycynge/ & ioye euerlastynge. And contrary/ yf it Were euyll/ it shalbe vnto our great shame & rebuke/ vnto our endles sorow and peyne/ & Wo euerlastyng. We haue nede therfore to be Well Ware/ how We spende our tyme/ how We passe this lyfe/ or rather how this lyf palleth vs. And moche shal it auayle & pfyte vnto ỹ helth of our soules ofte tymes to remembre our last ende. The Wyse man sayth. In oĩbus operibus tuis/ memorare nouissima tua &c. In al thy Werkes (sayth he) remembre thyne endynge daye/ & What thynges shall come vnto the at thy last ende/ & thou shalt neuer do synne/ ne contynue euerlastĩgly therin. The first poynt therfore of a good christian/ is to entende and purpose With good herte & constaũt mynde/ to auoyde synne/ & dylygẽtly to study how to flee & beWare of the occasions therof. And thã to appoynt hymselfe vnto some customable course of good & profitable exercyse. Diuerte a malo/ & fac bonũ (sayth ỹ prophete) Turne aWaye thy face/ thy herte/ Wyll & mynde from all euyll/ and appoynt thy selfe to Worke good Werkes. For a forme therfore how to foloWe the same by cõtynuaũce/ I shall sheWe you my poore aduyse. I speke vnto you good symple & deuout Eccli. vij. Psalmo xxxiij.

soules/that wolde fayne lyue well your selfe/and also
ordre & cõfort all other vnto ỹ same. Fyrst than/begyn
with your selfe. And as soone as you do awake in the
mornynge/to aryse for all daye. Fyrst sodeynly turne
your mynde & remembraũce vnto almyghty god/and
than vse(by contynuall custom)to make a crosse with
your thombe vpon your foreheed or front/in sayenge
of these wordes. In noĩe patris. & than an other crosse
vpon your mouth/with these wordes et filij. And the
thyrde crosse vpon your brest/sayeng et spũs scti. amẽ
And yf your deuocyon be therto/ye may agayn make
one hole crosse/from your heed vnto your fete/& from
ỹ lyfte shulder vnto ỹ ryght/sayenge all togyder. In
noĩe pr̃is et filij et spũs sancti. Amẽ. That is to meane
I do blesse & marke my selfe with the cognysaũce and
badge of Chryst/in the name of the father/and in the
name of the sone/& in ỹ name of the holy ghost/that is
to saye/the holy trynyte. iij. persones & one god. Thã
saye or thꝰke after this forme. Good lorde god my ma
ker & redemer/here now in thy presence/I do(for this
tyme & for all ỹ tyme of my hole lyfe)byquethe and by
take/or rather do frely gyue my selfe/soule and body/
with all my hert & mẽde vndo the(good lorde)& vnto
thy hãdes/to be thy bonde seruaũt for euer/according
vnto ỹ promyse made in my baptysme at ỹ font stone.
And here now I do ratyfy & newly cõfyrme the same
and do fully cõsent in herte & mẽde therto/neuer here
after(by the helpe of thy grace)to cõtrary ỹ same/but
to cõtynue in thy lawes(good lorde)vnto ỹ ende of my
lyfe. But where thou knowest(good lorde)that I am
a frayle person/infirme/feble & weyke/&(of my selfe)
prone & redy/in thought/worde/& dede vnto euyll/frõ

the begynnynge of my lyfe hytherto/ I beseche ẏ good Genes.
lord god and father of all puyssaũce and power/ of all viij.
myghty ⁊ strength/ ẏ ẏ wylte defende me frõ al myne
enemyes/ ⁊ gyue me spirituall strength ⁊ power/ that
I may (in the) vaynquyssh ⁊ ouercome/ flee ⁊ auoyde
al suche fraylte/ lyght maners or disposiciõs/ as shuld
be contrary to thy wyll ⁊ pleasure/ ⁊ that (accordyng
vnto this wyll of ẏ spiryte/ whiche thy goodnes hath
now frely gyuen vnto me) I may destroy the wyll of
the flesshe/ ⁊ so contynue vnto the ende of my lyfe. And
yet (good lord) where thou knowest also ẏ I am but
rude ⁊ vnlerned/ without wytte/ wysoom ⁊ due know
lege of the ⁊ thy lawes/ all ignoraunt ⁊ as an ydiote or
foole in all good ⁊ spirituall vnderstãdynge/ I beseche
the (good lorde god) ẏ art ẏ essencyall sone of god ẏ fa-
ther/ ⁊ vnto whome is appropriate all wytte ⁊ wys-
dome/ all scyence/ cõnynge ⁊ knowlege/ ⁊ al ryght per
ceyuynge ⁊ vnderstãdynge/ ẏ ẏ wylt graũt me ẏ due
knowlege of thy selfe by ryght ⁊ true feyth/ and the
knowlege of all thy benefites ⁊ gyftes done to me ⁊ al
mankynde/ ⁊ grace dewly to thanke ẏ for them. And
also due knowlege of myne owne selfe/ of ẏ state ⁊ con
dicion of my lyfe ⁊ cõuersacion/ ⁊ specially of my wret
chednes/ with due contrycyon for all my synnes. And
knowlege also of thy lawes/ wyll ⁊ pleasure/ so ẏ by
no maner of ignoraũce or mysvnderstandynge/ I do
(at any tyme) in werke or dede/ or in worde or thought
any thynge cõtrary vnto the same. And thyrdly (good
lorde) where thou knowest also that I am ofte tymes
obstynate of mẏde/ froward ⁊ euyll wylly/ stubburne
of stomake ⁊ vnkynde of hert/ dull negligent ⁊ slouth-
full in all maner of goodnes/ I beseche the good lorde

god holy ghost/that art ẏ spyryte ⁊ wyll of the father and of the sone/⁊ wͤ them the same selfe essencyal god/ vnto whom is appropriate ⁊ specyally appoynted/all bounte/all goodnes/all grace ⁊ good wyll/that ẏ wol dest vouchesafe to gyue me the grace of good wyll/so that I neuer do/saye/ne thynke/ẏ shulde be contrary vnto thy wyll. And hauynge vnto the euer a reuerēde drede/I may loue ẏ for thy selfe/⁊ al other in ẏ (lorde) ⁊ for the/so ẏ accordynge vnto the spirituall strengthe and knowlege that thou hast gyuē me/I may apply my wyll hooly vnto thy wyll/so that I haue no wyll propre vnto my selfe/but that my wyll be all thy wyl and bothe (as moch as may be possible) one wyll. And so I may here in this lyfe ordre my loue/⁊ come vnto suche perfeccion of feruēt charite/that (by thy grace) I may atteyn vnto ẏ fruicyon of euerlastynge charite in thy ioyful presence Amē. And good lorde god father of heuē/I beseche ẏ take ⁊ receyue me thus vnto thy grace/⁊ haue mercy ⁊ pyte vpon me ⁊ all thy people. And thou lorde god blessed sone of god the father/⁊ sauyour ⁊ redemer of ẏ worlde/haue pite ⁊ mercy vpon me ⁊ vpon all chrysten people. And louynge lorde god holy ghost ⁊ blessed spyrite of god/haue mercy ⁊ pite vpon me ⁊ all ẏ worlde. Holy and blessed Trinite/one selfe ⁊ same essēcyall god/haue pyte ⁊ mercy vpon me ⁊ all myne/⁊ vpon all thy creatures. Amen. And than ones agayne blesse the with In noie pr̄is. as before/⁊ than go forth vnto your besynesse where ye wyll. Let this be for your mornyng exercyse. And though you ẏ haue great thynges to do/wolde thynke this prayer ⁊ mornẏge exercyse ouer lōge/bycause of your besynes I acerteyne you/yf it were ones (by vse) goten redy ⁊

incorporate/ & prynted in the herte & mynde/ it wolde
soone be sayd or thought/ & the pson shulde(I byleue)
haue grace to spede the better in other thynges/ & no=
thynge forthynke of the spendyng of the tyme/ but ra=
ther accounte it for great gaynes/ in somoche that we
purpose to set forth in ꝑ ende a longer exercyse/ for thē
that haue longer tyme to spende/ but now we shal go
forth herein. After ꝑ sayd more we exercise I trust you
wyll be well occupyed vpon your appoynted course of
occupacyon. For ꝑ was our cōsseyle in ꝑ begēnynge/
ꝑ ye shulde appoynt your selfe(by a continuall course)
vnto some certeyne occupacion that may be ꝓfytable/
and euer to auoyde ydlenes ꝑ mother and nurse of all
synne & euyll. And euer be ware of suche occupacions
as bē called cōmunly pastymes/ ꝑ is to say/ all maner
of vnlawful games/ & suche dysportes as done draw
people rather to vyce than to vertue/ whiche more pro
perly may be called lose tymes thā pastimes. For syth Math.
(by the affirmacion of our sauyour) we shall make ac xij.c.
count of euery ydle worde/ it must nedes folow ꝑ we
shall make a more strayte rekenynge of euery ydle or
euyl werke. Let therfore your sayd appointed occupa
cyon be alway good/ vertuous & ꝓfytable. Syth thā
ye must nedes make a rekenyng of euery werke/ worde
and thought(for none of these cā be hyd or kepte preuy
from your auditour) me thynketh it shulde be a great
surety for you/ to make euery daye ones your sayd ac
counte by yourselfe. The cōmune ꝓuerbe is/ that ofte
rekenynge holdeth longe felawshyp. I wolde aduyse
you therfore to spende some tyme therupon at nyght
after al your occupacions/ before your bed/ ther knele
downe/ & there begyn to remembre whether ye wente

& what ye dyd immedyatly after your morowe exer-
cyse/& in what company ye were/& what was there
your behauyour and demeanour/in werke/worde/or
thought/& so go forth vnto eueri place/tyme & cōpany
as brekefast/dyner/souper/or drynkyng/& where you
fynde or perceyue any thynge that was good/vertuous
and profytable/ascribe & apply ye vnto our lorde god/&
gyue vnto hym all the glory/laude & prayse therof/for
he alone is ye gyuer of all goodnes/& so ouer passe that
thynge lyghtly. And where ye remembre of any spe-
ciall thynge done/sayd/or thought amysse/stycke and
byde therupon/& bulte it (as they say) & turne it vp so
downe/& try the weyght & daūger therof/with all ye
maner & cyrcūstaunce of the same. So may ye knowe
the quantyte therof/that is to say/how great a synne
or how lytell it is/how be it/none offēce can be lytell ye
doth offende god/& surely euery synne/is offence done
vnto god/all though it seme to be done vnto man. For
as ye loue of god dothe begyn at ye loue of ye neyghbour
(For he ye loueth not his neyghbour) whom he may se
j. Joh. with his bodyly eye or syght (sayth saynt Johñ) how
ij.d. may he loue god (whom he can not so se) so in lyke ma
ner the offence of ye neyghbour is forthwith ye offence
of god. Consyder therfore vnto whom the trespace is
done/& so ye consyderacyon with the other qualytes &
quantites of the synne/shall brynge you vnto a bassh-
mēt therof/& to be sory therfore/or (at the leest) to wyll
or wysshe that ye had not so done. Than mekely crye
god mercy/& axe hym forgyuenes therof/wt very pur
pose & mynde to be cōfessed therof at due tyme/& to take
and do penaunce therfore. And I dare assure you that
this maner of accoūt & rekenynge (though your synne

were euer so great) shall saue you from the ieopardy of dampnacion/ whiche is no lytel grace & goodnes of god. Thãke hym than lowly therfore/ & so bielle your leife/ as you dyd in the morynge/ & your bedde also/ & go therunto/ & so cõmyt your leife all hole body & soule vnto the ꝓtection/ custody & kepyng of our lorde/ who gyue you good nyght & good rest. Amen. ¶ It shalbe ryght well also that you call vpon suche holy sayntes as you haue specyall deuocion vnto/ vnder this forme or some other lyke. Blessed lady Mary mother of god alwaye vyrgyn/ I beseche the pray for me/ and for all christians. Holy angell of god/ what so euer thou be ý art deputed and appoynted vnto my custody/ I (sub myttynge me with most lowly obedience) beseche the to praye for me/ & for all the worlde. Saynt Michael/ saynt Gabryell/ saynt Raphael/ w̃ all holy angels & archangels/ I beseche you praye for me & for all people. Saynt Johñ baptyst & al holy patriarkes & ꝓphetes I beseche you pray for me & for al christẽdom. Saynt Peter/ saynt Paule/ saynt Johñ ý euãgelyst/ and all holy apostles & euangelystes/ I beseche you praye for me & for all ý worlde/ and you also all dysciples of our lorde/ and holy Innocentes. Saynt Stephã/ and all holy martyrs. Saynt Augustyne/ & al holy cõfessours all religious psones & heremytes. Saynt Katheryne saynt Margarete/ saynt Barbara/ & al holy virgyns/ I beseche you praye for me/ & for all persones. And fynally all you holy sayntes of heuẽ/ of euery degre and state where you be/ I beseche you all in generall/ and euerych in specyall/ pray for me & all mãkynde. Here may you bryge in ý patrones of your chirches or dioces/ and suche as you haue (as I sayd) synguler deuo

for housholõ.

eyon vnto. And here an ende as vnto your selfe. But yet some of you wyll say. Syr/this werke is good for religious persones/& for suche psones as ben solytary & done lye alone by thē selfe/ but we done lye. ij. or. iij. somtyme togyder/& yet in one chābre dyuers beddes & so many in company/yt we shulde vse these thyngs in psence of our felowes/some wold laugh vs to scorne and mocke vs. O Jesu bone. O good lord Jesu/what here I nowe? I dare well say/there ben but fewe persones in englande but they wolde byde some daunger or rebuke for pleasure of theyr kynge or prynce/& many for theyr mayster or maystresse/or theyr fouereyns & some for theyr frēdes & felowes/& specyally where great gaynes shuld growe therby vnto thē selfe. And for ỹ pleasure of god our father/& of our swete sauyour Jesu our brother/shulde we be abasshed to take daūger & bere a poore mocke or scorne/that neuer shal wounde our flesshe/ne yet tere our skyn for ỹ pleasure of our pereles prynce/kynge of kynges/& lord of al lordes? Fye for shame ỹ any christian shulde be so cowardous Uentre vpon it/go forthe wall. In. ix. dayes (as they saye) ỹ daūger shalbe past/fere nothynge. Euery beg ỹ nynge is harde & of great difficulte. But importune labour dothe vaynquysshe & ouercome all thynges. I tel you/this dayly exercyse by custum & vse/shal seme very shorte & swete/pfytable & pleasaūt. Rede it or here it ouer ones or twyse at ỹ leest before they cast it away Nowe be it we thynke it not sufficiēt nor ynough for you to lyue well your selfe/but ỹ all other christians also lyue the better for you & by your example/& specyally those that you haue in charge & gouernaūce/that is to say/your childer & seruaūtes. And me semeth it shuld

Omne principiū difficile. labor improbus omnia vincit,

also be a good pastyme & moche merytoryous/for you
ỹ can rede/to gader your neyghbours aboute you on
the holy day/specyally the yonge sorte/& rede to them
this poore lesson. For therin ben suche thēges as they
ben bounde to knowe/or can saye/that is/the Pater
noster/the Aue maria/& the Crede/With suche other
thynges as done folowe. I wolde therfore you shulde
begyn w̄ them bytyme in youthe as soone as they can
speke. For it is an olde sayenge. The pot or vessell shall euer sauour or smell of ỹ thynge wherwith it is fyrst seasoned. And your englysshe ꝓuerbe sayth/ỹ ỹ yonge cocke croweth as he dothe here & lerne of the olde. you may in youthe teche them what ye wyll/& that shall they lēgest kepe & remēbre. you shulde therfore aboue all thynges/take hede and care in what cōpany your chylder bē nourysshed & brought vp. For educacyon & doctryne/ỹ is to saye/bryngynge vp & lernynge/done make ỹ maners/with good & vertuous ꝓsones (sayth the prophete) you shalbe good & vertuous. And with the euyll ꝓsones/you shalbe also euyll. Let your chylder therfore vse & kepe good cōpany. The pye/ỹ iay/and other byrdes done speke what they moost here by eare. The plouer by syght wyll folowe ỹ gesture & behauour of the fowler. And the ape by exercyse wyll worke & do as she is taught/& so wyll ỹ dogge (by violence) contrary to naturall dispoſicion/lerne to daunce The chylder therfore ỹ by reason done fer excede other creatures/wyl bere away what they here spokē/they shulde therfore be vsed vnto suche cōpany where they shulde here none euyl/but where they may here godly and chrystyan wordes. They wyll also haue in theyr gestures & behauour/suche maners as they se & be=

Quod nona testa capit: in veterata capit.

hold in other persones. And as they be taught/ so wyl they do/ & in many thynges they may be compelled vnto a contynuall custome/ Whiche doth alter & chaunge naturall disposicion. Unto some craftes or occupacyons a certayn age is required in chylder/ but vertue & vice may be lerned in euery age. Se therfore that in any wyse you let them vse no company but good and vertuous. And as soone as they can speke/ let them fyrst lerne to serue god/ & to saye the Pater noster. Aue. and Crede. as I sayd before. And not onely your chylder/ but also se you & proue/ that all your seruauntes/ What age so euer they be of/ can say the same. And therfore I haue adused many persones/ & here now to counseyle/ that in euery mele/ dyner or souper/ one persone shulde with lowde voyce saye thus.

Fyrst peticyon. Pater noster qui es in celis: sanctificetur nomen tuum. Good lorde god/ our holy father that art in heuen/ let thy name be sanctifyed/ that is to meane/ I beseche the graunte vs grace to blesse/ to honour/ to laude and prayse thy holy name.

secunde. Adueniat regnum tuum. Good lorde god our father that art in heuen/ let thy kyngdom come/ that is/ I beseche the lorde/ that all the people of the worlde may come vnto the grace of baptysme/ & so be the feythfull subiectes of thy realme and kyngdome of christianite.

thyrde. Fiat voluntas tua/ sicut in celo et in tra. Good lorde god our holy father that art in heuen/ let thy wyll be wrought in erth as it is wrought in heuen/ that is to meane/ I beseche the lorde/ that all thy christyan people here in erth may performe thy wyll/ & kepe thy commaundementes after theyr estate & condicion/ as thy holy angels and sayntes done in heuen after theyr state & degre.

Panem nostrum cotidianū da nobis hodie. Good lorde god/our holy father that art in heuen/gyue & graūte vnto vs this daye our dayly breed/that is to meane/I beseche the good lorde/graunt vnto vs cōtinually ỹ spiritual fode/grace & effecte of thy holy sacramētes. Or thus. Graunt vnto vs the cōtinuall grace & effecte of thy holy sacramētes/Whiche is ỹ dayly fode of our soules/and spirituall suerte of our saluacyon. fourth.

Et dimitte nobis debita nostra: sicut et nos dimittimꝰ debitoribus nostris. Good lorde god oure holy father that art in heuen/forgyue vs our dettes/as we done forgyue our detters/ỹ is to meane/I beseche the good lorde/forgyue & pardon me & all chrystyans all maner of offences & trespaces done agaynst the & thy lawes/lykewyse as we done forgyue all maner of ysones all maner of greues & trespaces done agaynst vs. fyfth.

Et ne nos inducas in tentationem. Good lorde god our holy father that art in heuen/lede vs not into temptacyon/that is to meane/I beseche ỹ good lorde/suffre me not/ne any chrystyan/to be ledde or brought by any tentacyon/vnto the full consent of any synne. syxth.

Sed libera nos a malo. But good lorde god our holy father ỹ art in heuē/delyuer me & all chrystians frō euyl that is to meane/I beseche ỹ good lorde/ỹ not onely ỹ kepe me & al thy people frō al syn & offēce of thy goodnes/but also ỹ ỹ wylt delyuer & make vs quyte of all synes past/& cōserue & kepe vs cōtinually in ỹ state of grace. Amē. so be it/that is to meane/good lorde we beseche ỹ that all these thynges may come to passe in ful effect/according to our peticion & desyre. This prayer of ỹ Pat nr/is ỹ mooste excellent prayer/bycause ỹ our sauyour made it hymselfe/& taught it to his disciples. seuenth.

The Aue maria / is the mooſt pleaſaunt prayer / & of moſt honour vnto your bleſſed lady / bycauſe one parte
Luc. i. therof is ỹ ſalutacyon of the angell Gabryell / Wherby inmedyatly after her cõſent / ſhe cõceyued the ſone of god in her Wombe. And ỹ other parte / Was ſpoken vn to her by ſaynt Elizabeth / inſpired & moued therbnto by ỹ ſpiryte of god ỹ holy ghoſt. And therfore done we ſet forth ỹ Aue maria after ſuche maner as We dyd ỹ Pater nr̃. Aue maria gr̃a plena dñs tecũ: bñdicta tu in mulierib⁹ et bñdict⁹ fruct⁹ vẽtris tui Jeſus. Amẽ. Hayle Mary full of grace / god is With the. Bleſſed be thou amonge Women / and bleſſed be the fruyte of thy Wombe Jeſus Chryſt / god & mã. Amẽ. ſo mote it be. That fyrſt Worde Aue / Whiche J do englyſhe after ỹ cõmune maner / hayle is a Worde of ſalutacion / as we ſaye in cõmune congreſſes or metynges togyder. God ſpede you / god ſaue you / god bleſſe you. Good morowe good euen / god ſpede / god be at your game / god be at your Werke / god ſende you / With ſuche other / after ỹ maner of the countree Where it is ſpoken. And the laſt Worde Amen / it is a Worde of conſent or deſyre / that the mater ſpoken before ſhulde come to paſſe / or vnto effecte / as cõmunely it is ſayd / be it / ſo be it / let it be ſo J graunte / J aſſent / With other lyke. This haue We ſayde / bycauſe you ſhulde vnderſtande What euery Worde meaneth. ¶ Now dothe folowe the Crede.

¶ The fyrſt artycle.

Saynt Peter. CRedo in deũ patrẽ oĩpotẽtẽ: creatorẽ celi & terre. J byleue vpon god ỹ father almyghty / maker of heuẽ and of erth. This terme in deum / is dyuerſly englyſſhed / ſome done ſaye / into god / ſome / inWardly in god / ſome / perfitly in god. But ỹ mooſt cõmune vſe

of the countree of the vnlerned people/is to saye. I by
leue vpon god & vpon his feyth/but all doth meane in
effecte/ þ the ꝑson hath ꝑfyte feyth & byleue in god/ &
vnto god. ¶ The secunde artycle.
Et in Jesum Christū filium ei⁹ vnicū dñm nostrum. Saynt
And I also byleue ꝑfytly vpon our lorde Jesu Chryst Andrewe
his onely begoten sone/that is to saye/ þ onely begotē
sone of the sayd father ¶ The thyrde artycle.
Qui cōcept⁹ est de spū sancto/nat⁹ ex maria virgine. Saynt
And also I byleue perfitly þ our sayd lorde Jesu was Johñ
cōceyued of the holy ghost/and borne of our ladi saynt
Mary/she remaynynge & abydynge euer a vyrgyn.
¶ The fourthe artycle.
Passus sub poncio Pilato/crucifix⁹/mortu⁹ & sepult⁹ Saynt
And also I perfitly byleue/ þ our sayd lorde Jesu dyd James
suffre his passyon/& was crucyfyed/deed/& buryed/ the more
vnder the power & iudgment of a man called by ꝑpre
name Poncius/& by his secunde or surname Pylate.
¶ The fyfth artycle.
Descendit ad inferna: tertia die resurrexit a mortuis. Saynt
And I byleue perfytly also/that our sayd lorde Jesu Thomas
after his sayd passyon & deth/descēded & went downe of ynde.
vnto þ lowe places of hel/& brought forth frō thēs our
fyrst father Adam/& all that were there with hym/&
that vpon the thyrde day after his deth/he dyd aryse
from deth/& al þ bondes therof vnto lyfe euerlastyng.
¶ The syxth artycle.
Ascēdit ad celos/sedet ad dextrā dei patris oīpotētis. Saynt
And also I byleue ꝑfytely/ þ our sayd lorde Jesu dyd James
ascende & stye vp vnto þ hyghest heuēs/& there dothe the lesse.
syt vpon the ryght hande of god the father omnipotēt
and almyghty. ¶ The seuenth artycle.

Saynt Philyp. Inde venturus est iudicare viuos et mortuos. And I also perfytly byleue/that he wyll come thens agayne into this worlde/to iudge all persones/quycke & deed.

¶The.viij.artycle.

Saynt Bartholomewe. Credo in spiritū sanctū. I byleue perfytly also vpon the holy ghost/the spiryte of the father & of the sone/& with them bothe the same selfe god.

¶The.ix.artycle.

Saynt Mathewe. Sanctā ecclesiam catholicam. I also byleue that the chirche of Chryst is & was/& euermore shalbe holy & feythfull/& therfore I do gyue feyth & credence vnto the same/and vnto the terminacions therof.

¶The.x.artycle.

Saynt Symon. Sanctorū cōmunionē/remissionē peccatorū. I bylene also the cōmunion of sayntes/that is to say/I byleue that all the werkes & good dedes of al good & holy persones/ben and shalbe cōmune/so that euery feythfull chrystyan hath & shall haue parte with other. And also I byleue the remyssyon of synnes/that is to saye/that all maner of synnes may and shalbe forgyuen/yf forgyuenes be duely desyred and axed.

¶The.xj.artycle.

Sait Jude/called also saynt Tadde9. Carnis resurrectionē. I also byleue the resurrecyon of our flesshe/that is to say/I byleue that al maner of persones shall aryse at the day of dome in soule & body with the same flesshe/blode & bones ꝑ they were borne with & dyed with. ¶The.xij.artycle.

Saynt Mathye. Et vitā eternā. Amen. And also I byleue euerlastyng lyfe/that is to say/that (after ꝑ generall resurreccion) all maner of psones/as well good as euyll/dampned or saued/shall contynue in lyfe euerlastynge/eyther in ioye or peyne/& neuer departe therfrom. This worde

Amē. is declared before in the ende of ẏ Pater noster.
¶ This maner of ẏ Pater noster/Aue and Crede/ I
wolde haue vsed & redde vpon the boke at euery mele/
or at the leest ones a daye wͭ lowde voyce (as I sayd)
that all ẏ ꝑsones present may here it. And yet forther
I wolde aduyse & coūseyle you/to se/ knowe & proue/
that euery persone in your hous/ & all that ben vnder
your gouernaūce & charge (can say ẏ same/ & therfore
you must take the labour to here them your selfe/ and
where nede is/to teche them. For many that ben aged
and can not saye/wyll be abasshed to lerne it openly/ &
yet yf they here it dayly redde after the maner shewed
before/they shal by vse and custome lerne it very wel.
And some other ꝑsones there ben/that can say ryght
well/bothe vpon the boke & without/but yet amonge
them some ben dullardes & slouthful/ & some negligēt
and careles/ & so done they not saye it/but in tyme for-
gete it/as in maner they had neuer lerned it. I praye
you therfore (good deuoute christians) take the peyne
to here them your selfe/at the leest ones a weke/ & let
none escape you/olde nor yonge. It shall (byleue me)
be vnto you a great dyscharge of conscyence/ and not
without meryte & great rewarde. And charge them
straytly vnder peyne of punysshment/that they say it
euery daye thre tymes at ẏ leest/that is to saye/in the
mornynge/at none or mydday/ & at nyght. Thā must
you teche them to knowe by ordre the preceptes or cō-
maūdementes of god/the names of the. vij princypal
synnes/ & of theyr. v. wyttes/as thus. The cōmaūde Fyrst.
mentes of god ben. x. in nōbre. The fyrst/that we shal
haue no straūge ne others goddes/but one alone/ & hȳ
to loue/honour & drede aboue all thynges. The secūde

Secunde We maye not take ỹ name of god in vayne / & therfore
Thyrde. We may not vse to swere. The thyrde / We must kepe
our holy day w̄ close mynde vnto god / & reuerende deuo-
cion / & therfore We may do no bodily or worldly labour
Fourth. es for lucre therin. The fourth / We must w̄ reuerende
& due lowly maner do honour vnto our parentes / ỹ is
to say vnto our fathers & mothers / & we shal haue (by
Fyfth. ỹ ꝓmyse of god) lōge lyfe therfore. The. v. we shal not
i. Jo. iii. c. slee or kyll any pſone / neyther in dede / nor yet in wyll /
or mynde / nor yet may We hate any pſon in herte. For
Syxth. who so euer so doth / is an homicide & mānsleer. The. vj
vij. We may do no lechery. The. vij. we may do no thefte.
viij. The. viij. We may bere no false Wytnes / ne make any
ix. lyes or lesyng. The. ix. We may not coueyt or desyre any
x. Wedded or maryed pſon. And ỹ. x. We may not coueyt
ne desyre any other mānes goodes. These ben ỹ. x. cō-
maūdemētes / gyuē & cōmaūded by almyghty god / &
Exod. xx. they ben diuided in two partes / as two tables or bo-
kes. The fyrst apperteyneth & belōgeth vnto almygh
ty god hyselfe. And in ỹ parte ben cōteyned ỹ thre fyrst
cōmaūdemētes / & all those thre cōmaūdemētes ben cō
teyned in this one cōmaūdement of the gospell. Loue
god aboue all thynges. And in the secunde parte or se-
cunde table / ben the other. vij. cōteyned / Whiche done
apperteyn & belonge vnto the neyghbour. And yet all
those. vij. ben agayne conteyned in this one commaū-
dement of Chryst. Loue thy neyghbour as thy selfe.
A declara cyō of the sayd pre-ceptes. Yet may you go forther w̄ them / sum what to teche
them what they meane. For When you say ỹ We may
haue no mo goddes but one alone / ỹ is to meane / that
We shulde loue nothynge so well as god. Whā so euer
The fyrst than a person doth set his herte & mynde vpon any cre-

ature/more thā vpon god/so that he wolde rather dys please god & breke his lawes & ordynaūces/thā for to leue & forbere the affeccion or pleasure of the creature/ thā hath he a straūge god/an other god/for thā ẏ thyg is his god/for the whiche he dothe forsake god/and dothe contrary vnto his wyll & ordynaunce. And here (good and deuoute christians) be well ware/& warne all youres of these supersticyous wytchcraftes and charmes that ben moche vsed/& done deceyue many persones/that (for the vnlawfull loue vnto the helt he of theyr bodies/or of theyr chylder/or beestes/or other goodes lost or stolen) wyll go seke wysemen or wyse-womē (for so they done call ẏ deuyls proctours ẏ done vse suche wytchcraftes & charmes) thē done they seke I say/and put them selfe subiecte vnto the false god the deuyll and his cerimonyes/to gette helthe vnlaw fully by the meanes of that wytchcraftes forbodē by the chirche/vnder peyne of cursynge. And yet the sym ple people done suppose and wene they do nothynge offende therin. For I haue herde them saye full often my selfe. Syr we meane well/& we doue byleue well/ & we thynke it a good & charitable dede to hele a seke persone/or a seke beest/and trouthe they saye/but yet it is neyther good ne charytable to heele them by vn-lawful meane. And surely ẏ meane is vnlawful. For good reason wyll admyt/that no sore ne sekenes may be heeled/but eyther by nature/or by medicyne/or by myracle. yf a fynger be cutte/or small surfet taken/na ture in a whyle wyll hele the persone. But in all gre-uous dyseases/medycyne is the commune meane of helthe/but sure ben they ẏ suche charmes or wytche-craftes ben no medicynes. For thā shuld they heele as

well by one ꝑsone as by an other. And no mā byleueth they ben miracles/ ergo they must nedeli be ꝑ deuyls crafte/ ꝑ to deceyue ꝑ symple ꝑsones/ doth hurt some/ & techeth ꝑ waye vnlawfull to bryngе them into his daunger. For you wyll graūte ꝑ he were a foole/ that for ꝑ helth of his hors legge/ wold lose one of his owne hādes/ or one of his owne eyes/ & yet is he more foole in dede, that for any creature wold lose his soule. But yet some haue said to me. Syr/ how may this charme be euyll or amys/ whan all thynges ben good/ as by exemple. The charmer is a good mā or a good womā & taketh here a pece of whyte bread/ & sayth ouer that bread nothynge/ but onely ꝑ ꝑat nr. & maketh a crosse vpon ꝑ bread/ whiche thynges ben all good/ thā doth he nothynge els but ley ꝑ pece of bread vnto ꝑ tothe ꝑ aketh/ or vnto any other sore/ turnynge ꝑ crosse vnto ꝑ sore or dysease/ & so is ꝑ persone heled. How may this be euyll now say they? I saye agayne it is euyll and dāpnable/ bycause ꝑ feyth & byleue of ꝑ hole mater resteth in ꝑ application of ꝑ crosse/ whiche hathe no naturall operacion/ but is a cerimonye vnlawful. For al though thynges here ben good/ yet done they nothīg auayle wout ꝑ cerimony/ & so is all a charme & vnlawfull & nought/ whiche maye euydently be knowen for nought & vnlawfull/ bycause ꝑ chirche doth cōdēpne & forbede all suche/ whiche thynge surely the lerned chirche of god/ gyded euer by the holy ghost wolde neuer haue done/ yf it were good and lawfull. And therfore in any wyse/ let none of your folkes vse any such.

The secunde.

Now for ꝑ secunde precepte/ whiche is/ ꝑ no ꝑson shulde take ꝑ name of god in vayne/ warne your folkes & toke good hede vnto thē that they be no cōmune

swerers. For it were lesse ieopardy for you to haue in
your hous a thefe or a steler/a lecher or vnclene lyuer/
than an vsuall swerer. For a great othe accustomed/
doth prouoke the sodeyn vengeaunce of god. The scry
pture saythe. De domo iurantis/non recedet plaga. Eccl. xxiii
The customable swerer/shall euer be full of iniquyte B.
& synne/and the plage of ỳ vengeaunce of god shall cõ
tynually hange ouer that house. Let not thy mouthe
be vsed vnto swerynge (sayth the scrypture) For ỳ cu= Ibidem.
stomable swerer shall neuer be clene purged of synne.
Wherfore I dare well saye that swerynge is one of ỳ
greate causes of all these sodeyne plages amonge mẽ
& beestes/as pestylence/pockes/swetynges/and mo=
reyns/with suche other. And I byleue verely none of
you wolde be glad to kepe in his hous a leper/or any
psone infected with any of the forsayd plages. And
yet is a swerer more perylous than any of them. For
his othe may slee or infecte your chylde in the cradle/
or stryke your beestes in ỳ feeldes/destroy your corne
and graynes/& cause pryuely many myscheues. And
yet many psones done thynke and byleue/that yf they
swere trouth/they do no synne/but they ben surely de
ceyued/as by case. yf a person wolde prynte & coyne
money of good syluer or good golde/kepyng also ỳ due
weyght and fasshon/that thynge wolde nothynge ex
cuse the persone vnto the kynge or his lawes/though
also he proued the money were good and lawfull mo=
ney. For the kynges lawe is/ỳ no persone shall prynt
or coyne any money but suche as be assigned by hym/
and that also in the place appoynted therunto. So in
lyke maner/ỳ lawe of god is ỳ no persone shall swere
any othe/excepte it be at the appoyntment or cõmaũ=

dement of ſuche a perſone that hath iuſt power to re-
quyre & to take an othe/& that alſo muſt be done in due
place/ꝑ is to ſaye/before a lawfull iudge. And ſo may
the perſon lawfully ſwere/ſo euer that the ſwerer do
thynke & byleue in true & vnfeyned conſcyence/ꝑ his
othe is true. And els/ꝑ is to ſay/without circũſtaũces
and ſuche other cauſes expreſſed in ꝑ lawe no perſone
maye ſwere/though it be neuer ſo true ꝑ he ſwereth.
yf than to ſwere true be ſynne/and doth prouoke the
hyghe diſpleaſure of god/bycauſe it is contrary vnto
his cõmaũdement/to ſwere falſe muſt nedes be more
ſynne/& more prouoke his vengeaũc. eExample ſhall
I ſhewe here of bothe/that is to ſay/how god is pro-
uoked by vſuall ſwerynge/& how by forſwerynge &
falſe othes/this ſtory ꝑ foloweth I herde at Stondon
a lytell vyllage. xx.b. myles from London/not ferre
from the hygh waye vnto Cambrydge/where for a
tyme I dyd abyde/in auoydyng the great plage that
bothe in London and Cambrydge dyd than quyckly &
ſharply reygne/where alſo this ſtory was open in ꝑ
knowlege of all the coũtree there aboute/as done but
ſmall tyme before. A gẽtylman that was called may-
ſter Barington/whoſe wyfe was after warde mary-
ed in Cambrydge vnto a gentylmã called mayſter Ca-
rington/ſo that there was but one lettre chaunged in
her name/ꝑ is to ſay C for B. And of her alſo I herde
the ſame ſtory/all though (as ſhe ſayde) ſhe was not
preſent. This ſayde gentylman Barington was a
great ſwerer/& dyd cuſtomably vſe great othes/ſpe-
cyally by the blode of our lorde/or (as more commun-
ly they ſwere) by goddes blode. And vpon a ſondaye
or els a feeſtfull holy daye he went forth on huntynge

or hawkynge & nothynge spedynge after his mynde he came vnto an alehouse at a throughfare called Pulcryche. v. myles from Ware in the hygh Way to Cambrydge/the one syde of the whiche throughfare Was in ỹ sayd parysshe of Stondon/where this gentylmā Was/ & called for drynke/ & anone he began to swere after this vnhappy custome sayeng. By goddes blode this daye is vnhappy. And in a Whyle after in swerynge so/he bledde at the nose/ & therWith more vexed he began to rayle and rayne god (as they say) in sweryng goddes passyon/goddes Woūdes/goddes flesshe goddes nayles/and euer his holy and blessed blode/tyll at ỹ last he fell ferther to blede at the eares/at the eyes/at his Wrestes/ & all the ioyntes of his handes & of all his body/at his nauyll and foundement/and at other places of his body/in meruaylous great quantyte & stremes of blode/and shotynge out his tonge in a meruaylous horryble/vgsome & ferefull maner/as blacke as pytche/so that no persone durste come nere hỹ/but stode aferre of/ & cast holy Water towarde hỹ/ & so he cōtynued euer swerynge/blasphemynge and bledynge/tyll he expired and Was deed. And on ỹ moroWe after they layd hym in a carte/ & caryed hym vnto the sayd chirche of Stondon/and euer ỹ body bled tyll he Was buryed in the Waye as they came in very great habundaunce. This Was a playne token that god Was moche displeased With that sWeryng/ & dyd openly punysshe the same/in exaunple vnto all vsuall sWerers. It may also be a good monicion & Warnyng for suche persones that done mysdse the holy daye in hawkynge/huntynge/and suche other fruytles occupacyons or pastymes. An other exaunple of the same

vsual swerynge was shewed vnto me by a bachyler of diuinite called mayster George Werke / a felowe than wher I was also felowe / of ỹ quenes college in Cambrydge / & after he was vycar of Harowe on the hyll / whiche thynge he sayd vpon his conscyence. He sawe hymselfe in a marchauntes hous in London / whiche was his specyall frende / & sent for hỹ to gyue coũseyle vnto the same persone / a yongman ỹ was prentyse / or els seruaũt vnto ỹ same marchaũt / whiche yongman vyd vse to swere for his cõmune othe / by the bones of god or by goddes bones. And it came to passe ỹ he was taken with a great merueylous sekenes / so ỹ no physyke ne medicyne coude helpe ne ease hym / but that he lay styll in bedde so longe / that the flesshe & the skyn of his armes & fyngers / & of his legges / thyes / shẽnes / fete & toes / vyd diuyde in sondre / as though they had ben slyt wt a knyfe / so that ỹ bare bones myght openly be sene & feled. And so in ỹ same maner (after he had wt great cõtricion & open cõfessyon of that swerynge) receyued the sacramentes of ỹ chirche / he departed this lyfe vnto our lorde. Here ben now two notable exẽples of vsuall swerynge. The thyrde shall I shewe you of forswerynge / or false swerẽg / whiche was shewed vnto me of an honest preest of my familier acqueyntaũce that was vicar of Haly Well / where sayt Wenefredes Well is / besyde ỹ abbey of Balingwerke in flynt shyre in ỹ borders of Wales. xiiij. myles from Westchester / whiche thyng he sayd on his cõscyẽce he vyd se hẽselfe & was ther present wt great multitude of other people thousandes. A certeyn mã was called to be sworne in a great mater but wene two preyes / whiche sayd partyes vyd put the mater holy vnto ỹ determinacyon of

his othe/ & mette bothe at a certeyn place where was a crucifixe a holy rode that dyd many myracles/ wher vpon he shulde swere/ & so dyd in ẏ syght & herynge of a great multytude of people gadred on bothe partyes. And his othe gyuen/ he layde bothe his handes vpon the fete of the rode/ and sware false & cōtrary vnto his cōscience/ and so was dampnably forsworne/ whiche thynge god wolde haue knowen. For whan he wolde haue taken his handes awaye to departe/ bothe the handes cleued & stycked fast vnto the fete of ẏ rode/ as though they had ben glued or fastened w̄ nayles ther-vnto. And than he wolde w̄ violence haue pulled them of/ & than with sterynge & hasty mouynge to & fro/ the steppe wher vpon he stode/ slypped & voyded frō hym. And thā hanged he styll by his hādes/ & so remayned hangynge styll contynually the space of thre dayes/ & meruaylous moche people came thyder to se and loke vpon hym/ of ẏ whiche many ben yet lyuynge. So at the last after thre dayes whan he had with great con-tricion openly cōfessed his defaute/ & receyued ẏ sacra mētes of ẏ chirche/ whā ẏ people supposed & thought veryly he shulde there haue expired & dyed/ he was sodeynly losed & deliuered/ & lyued many yeres after a good & holy lyfe/ vnto ẏ glory of god & great exemple of them that ben swerers. Saynt Gregory in his dia- li. iiij. ca.
loges dothe shewe of a chylde/ that (as he had herde of xviij.
other persones) dyd swere great othes/ & had pleasure therin/ & sodenly whan he was swerynge in his fa-thers lap vpon his knee/ the deuyll came & openly ra-uysshed & by vyolence toke hym from his father/ & ca-ryed hym awaye/ that he was neuer sene after. Here may you perceyue the great peryll & ieopardy of swe-

for housholď.

rynge. For the loue of our lorde therfore good deuoute
christians/take good hede therto/as well in yourselfe
as i your folkes. And yet shuld you haue no lesse garde
or awayte vnto lyenge/or makynge of lyes or lesynges
For the lye or lesynge is very mother vnto bothe ỹ de=
fautes shewed last before/that is to say/vnto periury
or forswerynge/& vnto false wytnes. For euerych of
Mendacium. these doughters/is worse than the mother. For ỹ lyer
careth lytell to bere false wytnes/and euery lyer is cõ
munly a swerer/for els the lye shulde not be coloured/
dubbed & peynted sufficiẽtly to seme treue/& specyally
in a defaute wherof ỹ lyer wolde fayne be excused for
drede of punysshmẽt or rebuke/or whã a mater shuld
(by that lye) come to passe/& be brought aboute vnto
effecte/for profyte/auaũtage/flatery or pleasure. For
whan the lyer dothe coueyte most subtylly to deceyue
and wolde fayne and gladly be byleued/than dothe ỹ
lyer moost lyberally lasshe out othes/& spareth for no
cost (as they saye) but whan suche a pson doth swere
moost/than wyll a wyse psone byleue hym leest. And
by this doth appere/that the cõmune & bely swerers
ben suspecte to be lyers. For ỹ lyer is combred so in cõ=
scyence/that he supposeth & thynketh he can not be by
leued without he swere many othes/& great othes.
Beware therfore of lyers/for cõmune lyers bẽ cõmun
ly theues or pykers/& vnclene lyuers. And (to saye ỹ
trouth) ỹ lyer is apte & dysposed vnto all maner of vy
ces/bycause that all lyers ben the chylder of ỹ deuyll.
For the deuyll was the fyrst lyer/& euer doth cõtynue
Johan. viij. k. a lyer. And (as the gospell sayth) he is the father of all
lyers. Now ponder & wey (good deuoute christiãs) I
praye you/yf you were requyred whether you wolde

be cõtent to kepe in your cõpany a theefe or pyker/a per
sone that shulde enforce & labour to corrupte your wy-
ues or your doughters/or yet suche a persone ỹ were
seruaunt or chylde vnto your deedly foo or enemy/I
thynke you wyll saye nay/you wolde kepe none suche
Than say I beware of the lyer/for all cõmune lyers
ben the deuyls chylder/& done folowe theyr father the
deuyll/whose properte & natural disposicion is to lye.
I can well graunte that you forgyue and pardon thẽ
that done stele/pyke/or do lechery for ones or twyse/&
labour & loke for theyr recouery & amendment/but in
no wyse can I graunt that you pardon the lyers/but
euen forthwith/as you wolde cure ỹ sodeyn pestylẽce
so correcte and punysshe the lye. Wherfore I haue set
out here a pyety lesson/whiche I pray you teche your
chylder/& euery chylde that cometh into your cõpany
you shall(I trust)do moche good therby.

yf I lye/backbyte/or stele
yf I curse/scorne/mocke/or swere
yf I chyde/fyght/stryue/or threete
Than am I worthy to be bete
Good mother or maystres myne
yf any of these fynde
I trespace to your knowynge
With a newe rodde and a fyne
Erly naked before I dyne
Amende me with a scourgynge.

And than I praye you fulfyll & persourme theyr peti-
cyon & request/& thynke it not cruelly/but mercyfully
done. For the wyse man sayth/who spareth the rodde Pro. xiii. d.
hateth the chylde. And in another place. yf thou haue Eccl. vii. c.
chylder(sayth he)correcte them betyme/& holde them
houshold.

vnder Whyle they ben yõge/your dayly practyse doth shewe vnto you/ẏ yf you powder your flesshe whyle it is newe and swete/it wyl contynue good meet/ but yf it smell before it be powdred/ all the salte you haue shall neuer make it seasonable. Powder your chylder therfore be tyme/and than you loue them/ & shal haue cõforte of them. I dyd appoynt the correccyon before vnto the mother or maystres/for cõmunely they done take the labour of that mynysterye and seruyce. Not withstandynge there may be sayd father or mayster/ and the staffe or fote of ẏ ryme be all one. But Who so euer do the correccyon/ Whether it be in lasshes/ or in Wordes/let it be done With the charite of our lord/and With a mylde & soft spirite/that euer it be done for the reformacion of the persone/rather than for the reuengynge of the defaute/and therfore shulde you neuer do any maner of correccion whyle you ben vexed/chafed/ troubled/wroth/or angry for any cause/but rather for that tyme deferre the correccyon/ and an other tyme by good deliberacyon take the persones on parte/or yf the trespace be openly knowen/than do it openly/that all the lokers therupon may be warned therby/ and gyue them a good lesson before the correccyon/ and tell them you do the correccyon agaynst your mynde/compelled therunto by cõscyence/and requyre them to put you no more vnto suche labour & peyne. For yf thou do (say you) you must suffre parte of the peyne With me/ and therfore you shall nowe haue experience and prove What peyne it is vnto vs bothe. And than pay truly/ and after Warde forth With forgyue them clerely & gentylly/so that they do no more so. And in doynge thus correccyon/you may edify & refourme the persones/&

also meryte & haue thanke of our lorde. Where yf contrary you chyde/brawle/curse/& w̄ vngoodly wordes rebuke/or stryke with haskynes to reuēge your owne cause or appetyte/you shall rendre the persones more stubburne & stykke herted/& engēdre in them an hatered towarde you. And also not onely lose your meryte/ but also deserue peyne and the punyshment of god/ where ỹ other correccion done by sobrenes/shall cause the persones to haue you in a reuerēde drede/& also to loue you/and here after warde to blesse you/and pray for you. I praye you therfore/wynne & deserue bothe theyr blessynge and prayer/& also the blessynge and re warde of our lorde. But bycause that cōmunly all persones done vse to swere some othe/in affyrmēge or denyenge/that is/in sayenge ye/as grauntynge/or nay as denyenge/whiche bē seldon sayd nakedly by them selfe without some addicion/therfore I wolde haue you in auoydynge of al vayne ones/to teche your chylder to make theyr addicions vnder this fourme. ye father/nay father: ye mother/nay mother: ye brother/ nay brother: ye syster/nay syster: ye syr/nay syr: ye dame/nay dame: or vnto ỹ states/mayster/maystres and so forth of all suche cōmune termes/as grauntfather/grauntmother: godfather/godmother: vncle/ aunt/cosyn/& suche lyke/wout any other addicion/or any of these fōde othes/as by cocke & pye/by my hode of grene/& suche other. For Chryst sayth in the gospel vnto his disciples. Swere not you at all (sayth he) in any wyse/that is to meane/vnlawfull/or in vayne. And the prophete sayth. Ladabūtur oēs qui iurāt in eo: quia obstructū est os loquentium iniqua. That is/ those ylones that done lawfully swere in god/shalbe

Math. v.

Psal. lxij

prayed and haue reward therfore/and the mouth of euyll spekers shalbe stopped/& they put to shame & rebuke. All this haue we spoken for the kepynge of the
The.iii. precepte. secunde precepte or cõmaũdement. Now for ỹ thyrde commaundement. I praye you gyue good exemple in your owne selfe/and than teche all yours how they shulde kepe duely ỹ holy day/ỹ is to saye (in asmoche as conuenyently may be) to be voyde of all maner of worldly & bodyly labours. I sayd in asmoche as conuenyẽtly may be. For people must haue meet & dryȳke/ the houses must be appareyled/beestes must be cured & loked vnto. And veri vnfeyned necessite or nede doth excuse in cõscyẽce. The holy daye is ordeyned of god & the chirche/onely for ỹ seruyce of god. The due place of that seruyce is the chirche/vnto all them that may cõuenyently come therunto. And vnto them that may not/euery honest place of good & lawfull occupacyon is theyr chyrche. For god is there present where he is duely & deuoutly serued. Take ỹ peyne therfore whã you may to go forth your selfe/& call your folkes to folowe. And whan you ben at the chirche/do nothynge els but that you came for/and loke ofttymes vpon thẽ that ben vnder your charge/that all they be occupyed/lyke (at the leest) vnto deuoute chrystyans. For ỹ
Math. xxi. chirche (as our sauyour saythe) is a place of prayer/ not of clateryng & talkynge. And charge them also to kepe theyr syght in the chirche cloce vpon theyr bokes or bedes. And whyle they ben yõge/let them vse euer to knele/stande/or syt/and neuer to walke in ỹ chirche And let them here ỹ masse quyetly & deuoutly/moche parte knelynge. But at the gospell/at the preface/& at the Pat noster. teche them to stande/& to make curtsy

at this worde Jesus as the preest dothe. Thus in the fore noone let the tyme be spente all in ỹ seruyce of god And than in the after noone/ must you appoynt them theyr pastyme with great diligence and strayt commaundement. Fyrst that in no wyse they vse suche vanytees as cõmunly ben vsed/ that is to saye/ berebayting & bulbaytyng/ foteball/ tenesplayeng/ bowlyng/ nor these vnlawfull games of cardynge/ dycynge/ closshynge/ with suche other vnthryfty pastymes/ or rather losetymes. Wherin (for a suerte) ỹ holy day may rather be broken/ than yf they wente to the plough or carte vpon eester day/ so it were not done by cõtempte or despysynge of ỹ cõmaundement of the lawe/ ne for vnreasonable couetyse & loue of worldly goodes. For synne dothe alway more defoule & breke the holy day than doth any bodyly werke or occupacyon. Therfore let them beware of the tauerne and alehous/ for drede of dronkennes/ or of glotony/ and of suspecte places/ or wanton company/ for fere of vnclennes/ or lechery whiche thynges ben vnto youth mooste perylous/ & of great daunger & ieopardy of corrupcyon. Assygne youther fore and appoynt you them ỹ maner of theyr dysportes/ honest euer & lawfull for a reasonable recreacyon/ and (as moche as conuenyently may be) let the sexes be departed in all theyr dysportes/ that is to say the kyndes/ men by them selfe/ & the women by them selfe. And also appoynt the tyme or space/ that they be not (for any dysportes) from ỹ seruyce of god. Appoẽt them also ỹ place/ that you may call or sende for them whan case requyreth. For yf there be a sermon any tyme of the day/ let them be there present all ỹ ben not occupyed in nedeful & lawful busynes/ all other layde

on patte / let them euer kepe the prechynges / rather than the masse / yf (by case) they may not here bothe. To bye and sell or bargayne vpon the holy daye / is vn lawfull / excepte it be for very nede. Charyte vnto the poore and nedy neyghbours / doth lawfully excuse bodyly or worldly labores vpon ỹ holy daye. Loke wel you neyther do ne saye wylfully and by delyberacyon vpon the holy daye any thynge that you knowe in cõ science / shulde be cõtrary vnto the honour of god / and thã done you iustly kepe your holy daye. A very good sure pastyme vpon the holy daye / is to rede / or to here this boke / or suche other good englysshe bookes / and gader ther vnto as many persones as you can. For I tell you there shulde be no tyme lost / ne myspent vpon the holy daye. Let this poore lesson now content you for these thre commaundementes of the fyrste table / whiche (as I sayd) done apperteyne and belonge vnto almyghty god hymselfe. Another shorte lesson shall we set forth / for the commaundementes of the secũde table. And fyrst the due reuerẽde honour to be done of the chylder vnto ỹ parẽtes / that is to saye / vnto theyr fathers and mothers. Teche your chylder therfore to axe blessynge euery nyght / knelynge before they go to rest / vnder this fourme. Father I beseche you of blessynge for charite / or thus. Mother I beseche you of charite gyue me your blessynge. Thã let the father or mother holde vp bothe the handes / & ioynynge them bothe togyder / loke vp reuerently & deuoutly vnto the heuen / & saye thus. Our lorde god blesse you chylde / & therwith make a crosse with the ryght hande ouer ỹ chylde / sayenge. In noie pr̃is et filij et spũs scti. Amẽ. And yf any chylde be styffe herted / stubburne / and fro

The. iiij. precepte.

warde/ & wyll not thus axe blessynge/ yf it be within age/ let it surely be whysked with a good rodde/ & be compelled ther vnto by force. And yf the persones be of forther age/ and past suche correccyon/ and yet wyl be obstynate/ let them haue suche sharpe & greuous punysshment as conuenyently may be deuysed/ as to syt at dyner alone & by them selfe at a stole in ẏ myddle of the hall/ with onely browne breed & water/ and euery persone by ordre/ to rebuke them as they wold rebuke a thefe or a traytour. For in ẏ olde lawe suche chylder were brought before ẏ hole townshyp/ that is to saye the people of ẏ cyte/ or of that towne/ and there were they stoned vnto dethe. And certeynly I wolde not aduyse ne cōseyle any parentes/ to kepe suche a chylde in theyr hous/ wout great afflyccyon & punysshment. And therfore I thynke it were moche cōuenient for ẏ parētes/ ofttymes to shewe vnto theyr chylder what cōmodytees & profites/ & what perylles & ieopardyes done folowe the honour & dyshonour of the parētes/ accordynge vnto holy scrypture. Some wherof I haue here set forth as is cōteyned in ẏ boke of the wyse mā called Ecclesiasticus/ in ẏ thyrde chapytre. Those persones (sayth he) that ben ẏ chylder of Chryst/ ben also the chylder of this chirche/ and al suche (as though it were by naturall dysposicyon) ben gyuē and applyed of that godly disposicyon vnto obedyence and loue. All you therfore that ben louȳge chylder/ be euer obedient vnto the iudgment & dyscrecion of your parētes. And so be you obedient in all your werkes/ that you therby may be ẏ chylder of saluacion/ ẏ is to say/ ẏ your obedience be done wt ẏ very loue of your hert/ vnfayned & wout dissimulacyō. For god hath ordeyned ẏ ẏ father

Deuter. xxj.d.

Ecclesiastici.iij.A.

for housholdē.

shall haue due honour amonge his chylder / & the mo-
ther in lyke maner with lowly obedyence. Those per
sones that done loue god / wyl praye vnto hym for the
forgyuenes of theyr synnes / & afterward wyll be ware
conteyne & kepe them selfe frō them. And i that dayly
prayer they shall gracyously be herde. And lyke as a
persone (for the sureté of his lyuynge here) doth horde
vp & gather tresour / so done they ordeyn for the suerte
of theyr saluacyon / that duely done honour theyr pa-
rentes. This worde parentes doth signifye bothe the
father and mother. Who so euer dothe duely honour
his parentes / shall haue ioye / pleasure / and confor-
te amonge his owne chylder. And who so euer is duely
obedyent vnto the father / dothe therby refresshe and
moche cōforte the mother. And these psones that done
due honour vnto theyr parentes / shall haue longe lyfe
and in the day of theyr prayer they shal gracyously be
herde of our lorde / & haue theyr peticyon. Those per-
sones that haue a reuerende drede vnto our lorde god /
haue in lyke maner a reuerende drede vnto theyr pa-
rentes / & done duely honour them / and wyll do them
suche seruyce / and in lyke maner as a bonde seruaunt
shulde do vnto his lorde & mayster / as well in werke
as worde / with all pacyence and gentylnes. Do ther-
fore vnto your parentes honoure & reuerēce / that the
blessyng of god may therby lyght vpon you / and that
blessynge shall remayne & endure vnto your last ende.
The blessynge of the parentes dothe fyrme and make
stable the possessyons and the kynred of the chylder.
And cōtrary / the curse of the parētes doth eradicate
and rote walt & vtterly destroye bothe. Chylde / neuer
take thou pleasure ne pryde in the rebuke & dysprayse

of thy parētes. For that rebuke is not thy glory / boost nor prayse / but rather thy cōfusyon / shame & rebuke. For the glory and prayse of euery persone / standeth in the honour of the parentes. And a great shame & rebuke is it vnto the chylder / Whan the parentes ben Without honour & reuerence. Good chylder / take good pacyence With the age of your parentes / & neuer displease ne greue them in al your tyse. And they fayle in Wytte or vnderstandynge / & therafter speke or do any thynge contrary vnto your reason or Wytte / take you pacyence With them / & let the mater passe. And in no Wyse do not you despyse them / bycause of our owne strength or better abilite. For the pite and compassion that you haue vnto your parentes / shall neuer be forgoten before god. For you shall haue good and profyte of theyr offence and synne. And in ꝑ iustyce and tyght you do vnto them / shal you be edifyed / and encreace in vertue. And in ꝑ tyme of your trybulacyon / that good dede shalbe remembred. For as ꝑ yce in the frost dothe melte by the clere sonne beames / so shall your synnes (by your duety done vnto your parentes) be Wasted & clene losed & forgyuen. That persone is of euyll name and fame / that doth forsake the parētes in theyr nede And those chylder bē accursed of god / that done anger vexe and trouble theyr parētes. Chylde of What state or degre so euer thou be / do euer thy duty With mylдnes / mekenes / and lowlynes / and than shalte thou be Well byloued / and praysed aboue other persones. And the more hyghe estate thou come vnto / the more meke and lowly be thou in all thynges / and than shalt thou in the presence of god haue great meryte / & encrease in grace. For god dothe loke vpon them that done rendre

and gyue due thankes/ for the fauour & goodnes done
Ad verbū ferme trāslata. vnto them before. All this now is ỹ very text & lettre of ỹ holy scrypture in ỹ place before reherſed. Where you may ſe and perceyue many great cōmodytes and graces that done come vnto them that duely done honour theyr parētes. And many great ieopardyes and peryls/ and alſo the curſe of god/ that doth lyght vpon them that wyll not do theyr duety of honour and reuerence vnto theyr parentes. Let therfore your chylder vſe and accuſtom thē ſelfe/ dayly to axe theyr fathers and mothers bleſſynges. For this dare I ſay/ that all though in caſe/ the father or mother were an abhomy-
ex grego. li. dialog. iij. ca. vij. nable ſyner/ or excōmunicate/ accurſed/ or an heretike and though ỹ chylde were ſo alſo. yet myght ỹ croſſe of the bleſſynge of that father or mother ſaue ỹ chylde from ſodeyn myſchefe/ that els myght haue come vnto that chylde. And ỹ croſſe maye alſo do flee or chace away euyl ſpyrytes/ that els ſhulde haue had power vpon that chylde. The bleſſyng of euery good perſone is good/ and not without great vertue/ accordyng vnto the power and degree of the perſones/ and therfore teche them alſo to axe bleſſynge of euery byſſhop/ abbot/ & euery preeſt/ and of theyr godfathers & godmothers/ with other deuoute perſones. And let this ſuffyſe for this fourth cōmaundement. ¶ yet go forther
The fyft precepte. vnto the fyfth cōmaūdement/ whiche is/ to kyll or ſlee no perſone. Teche them there/ that it is not ynough ỹ they put no pſone to deth by ſtroke of hande or wepen/ but alſo that they hurte no pſone in name or fame by detraccyon/ backbytynge or ſclaundrynge/ or by euyll exemple of lyuynge/ nor yet that they curſe or ban/ or wyſſhe euyl vnto any perſone/ or yet hate any perſone

in hert. For (as scripture sayth) Who so euer doth bere in herte or mynde any hatered/malyce/euyll wyll/or stomacke agaynst any chrystian/is an homicide/that is a mansleer or a manqueller. Many persones wyll say they ben in charite/and haue no hatered vnto any persone/and yet wyll they not speke one vnto another and as it is a sygne and token that preuy hatered is in the herte/and that they do not loue theyr neyghbour as them selfe/in the true and vnfayned charyte of our lorde. And sure it is/that who so euer doth not hooly & fully loue his neyghbour/whome he may se & beholde with his bodyly syght/he can neuer loue god/whome he can not se/nor so beholde. This is than the cõmaũdement of god/that who so euer dothe loue god/must also loue his neyghbour. ¶ The. vj. cõmaũdement is that no lechery be done/which is not ment onely for the vnlawfull dede/but also for all maner of prouocacyon thervnto/as wanton and lyght behauyours/in kyssynge/clepynge/& vnclene touchynge/a lyght loke or cast of the syght/with a delyre and consent of herte vnto the dede/dothe breke this cõmaũdement. Mocho more thã doth rybauldy breke it/and suche maner as before is sayd. The olde prouerbe sayth. Who so wyll none euyll do/shulde do nothynge that longeth therto. The ghostli enemy doth deceyue many persones by ỹ pretẽce and colour of matrimony/in pryuate & secrete contractes. For many men whan they can not obteyn theyr vnclene delyre of the woman/wyll promyse mariage/& therupon make a contracte/promyse/& gyue fayth & trouth eche vnto other/sayenge. Here I take the margery vnto my wyfe/& therto plyght the my trouth. And she agayne vnto hym in lyke maner. And

1. Johis iij. c.

1. Johã. iiij. d.

The. vj. precepte.

Contractes.

after that done/they suppose they may lawfully vse theyr vnclene behauyour/and somtyme the acte and dede doth folowe/vnto the great offence of god & theyr owne soules. It is a great ieopardy therfore to make any suche contractes/specyally amonge them selfe secretely alone/without recordes/whiche must be two at the leest. For many tymes/after the vnlawful pleasure is past/discorde dothe fall bytwene the partyes/eyther bycause that (as the cōmune prouerbe saythe) hote loue is soone colde/or els by the meanes of theyr frendes/or by some couetyse to haue a better mariage they or one of them done denye the cōtracte/and so vnlawfully doone mary otherwyse/& lyue in aduoutry all theyr lyfe tyme. And bycause the chirche can not openly knowe that thynge that was spoken and done in priuyte/they bē thought and supposed so to lyue as lawfully in mariage/where in dede before god they done lyue as noughtypackes in dampnable aduoutri and vnlawfull lechery/& all theyr chylder bastardes before god/all though they seme otherwyse vnto the worlde. Warne therfore your folkes there be no suche blȳde bargaynes in your hous or gouernaūce. ¶ The

The. vij. precepte. vij. cōmaūdemēt is/do no thefte. Herein correcte your yonge persones betyme. For ẏ chylde that begynneth to pyke at a pyn or a poynt/wyll after pyke a peny or a poūde. And so go forth from an apple vnto an oxe/& from a peer to a purse/or an hors/and so from ẏ small thynges vnto the great. Whan you take any chylde therfore with the maner/be it neuer so lytel a thynge/paye truly at the first tyme/& the secūde tyme/prycke the pȳnes or the poyntes vpon the cappe or shulder in open syght/and let all the house wonder vpon them/&

crye all/here is the theke/this is ỹ theke/se se ỹ theke. And yf they mende not therby/let them be so brought through the open stretes with shame ynough/& cruel punyshment. For better is it that the chylde wepe in youth/and suffre shame and rebuke/than hereafter the father/mother and frēdes shulde wepe for sore woe and shame at his hangynge and shamfull dethe. And let euery ylone be ware of theste. For all other synnes with contricyon/confessyon and penaūce/may be forgyuen clerely/but theste and all goodes vnlawfully goten/can neuer be forgyuen vnto the tyme that restitucyon be made/that is to saye/vnto the tyme those goodes/or the valure of them be restored/yf the persones (in any wyse) may be able ther vnto. Let euery persone than ponder well and wey/what vauntage it is to stele or pyke/sythe (besyde the peyne certeynly to be suffred in hell or purgatory) the same goodes (in valure) must be restored agayne. Small goodes truly goten/done growe and encreace vnto the great comforte of the persones. And cōtrarye/euyl goten goodes lyghtly come (as they saye) and lyghtly go/all waste vnto nought/with the dyscōforte of the partyes/and greate combraunce of conscyence. Se than that all goodes be well goten amonge you. ¶ Of the.viij.cō- The.viij
maundement you haue before some remembraunce in precepte.
the lessons of swerynge and lyenge. ¶ The.ix.com- The.ix.
maundement is/that no person shall desyre in mynde precepte.
nor wyshe/that the wedded make of any other per-
sone were lawfully theyr wedded make. ¶ And the.x. The.x.
cōmaundement is in lyke maner of the goodes. For so precepte.
shulde the partyes haue incōmodite/losse/displeasure or discōforte. The dedes of these two cōmaūdemēres

were forboden of god in the.vj. and. vij. commaundementes/here nowe ben the wylles & desyres forboden. That thynge than that no man maye lawfully wyll/may no man do lawfully. Let them therfore be ware that do not onely wyll and desyre in mynde/but also done secretely/pryuely/& craftely labour to take theyr neyghbours fermes/or his house(as they saye) ouer his heed/or to entyce and get away theyr seruaūtes/or any other goodes profytable for the partyes. For though suche thynges may seme vnto the worlde lawfull/surely they be not without the greate offence of god/as contrary vnto his commaundementes. And thus an ende of the.x. cōmaundementes.

Of ỹ. vij. principall synnes.

Yet must you haue a lesson to teche your folkes to be ware of the seuen principall synnes/whiche ben cōmunly called the.vij. deedly synnes/but in dede they done call them wronge/for they ben not alway deedly synnes. Therfore they shulde be called capitall or principal synnes/and not deedly synnes. These ben theyr names by ordre/after our diuision. Pryde. Enuy. Wrathe. Couetyse. Glotony. Slouthe. and lechery. Thus done we ordre them/accordyng vnto our thre ghostly enemies/the deuyll/the worlde/and the flesshe. For pryde/enuy and wrathe/done apperteyn and belonge vnto the deuyll/as chefe mouer of them. And couetyse dothe appertreyne vnto the worlde/as chefe mouer therof. And glotony/slouth & lechery/done belōge vnto the flesshe as theyr chefe mouer/whiche thre we done put vnder this ordre/bycause that glotony is a great occasyon of slouth. For(as the prouerbe sayethe) Whan the bely is full/the bones wolde haue rest. The full fedde glotton is apte vnto no good werke or labour/but rather

The. v.
wyttes

The. vij.
Werkes
of mercy.

A fourme
of confes=
syon.

Genes. iij

dyse / which cõfession ẏ they had mekely made / they
Leuiti. and all we sen de haue suffered the lesse peyne. In the
iiij. et. v. olde lawe special obleiaus & sacrifyce was appoyn-
ted oyerly by the preestes to be done for suche synnes
amonge the people that were preuy & vnknowen vn-
to al other persones / excepte onely the selfe trespacers
Wherby it must nedes be trouthe / that they were con
fessed therof vnto the preestes. Whã any persone also
was suspecte of lepry / the iudgment and determyna-
cyon therof remayned (by the ordinaunce of the lawe)
vnto the preest. Whiche thynge was a playne fygure
Math. v. of the sacrament of penaunce and confessyon. And our
sauyour sayd / he came not to breke ẏ lawe / but rather
Mat. viij to accomplysshe & fulfyll the lawe. And so he dyd con-
Luc. xvij fyrme and ratifye that lawe / whan he sent the lepres
that he cured & heeled vnto the preestes. And in euery
cure he dyd vpon ẏ sycke persones / he expressed mysti
cally confession / in that he caused them to shewe theyr
Act. v. dysease before they were cured. And saynt Peter his
vycar after his ascencyon / dyd requyre confession of a
mã called Ananye / & of his wyfe called Saphirye (as
appereth in holy scrypture) of a deedly synne / whiche
he (by the reuelacyon of god) knewe they had done / &
bycause they wolde not make confessyon therof / they
were bothe stryken to deth with the vẽgeaũce of god.
Our mother holy chirche therfore hath (by the inspi-
racion of ẏ holy ghost (ordeyned that euery persone ẏ
doth cõmyt or do any deedly sỹne in werke / worde / or
by full deliberate consent in thought / must nedely (yf
they wyll be saued) be confessed therof vnto a preest.
Syth than all christen people haue receyued and vsed
the same so many hondred yeres / take you that vse

and custome for sufficyent auctorite to folowe ẏ same
and to put all maner of contrary opynyon clene out of
mynde / and in no wyse to here speke or talke therof.
Now vnto our mater. Fyrst teche your folkes to come
reuerently vnto the ghostly father with meke & sobre
countenance and behauyoue (For it is no laughynge
game) Than knele downe at ẏ place appoynted / and
there make a crosse vpon the foreherd or fronte / with
In nomine patris (as before is shewed) and thē forth
with say thus. Benedicite. And whan the preest hath
answered / than saye (yf the person be lerned) Confi-
teor deo / beate marie / omnibus sanctis / et vobis: pec-
caui nimis / cogitatione / locutione / & opere mea culpa.
That is to say for the vnlerned / I cōfesse & knowlege
my selfe gylty vnto our lord god / ẏ blessed lady saynt
Marye / vnto all the holy company of heuē / and vnto
you my ghostly father / that I haue offended my lorde
god many tymes in my lyfe / and specyally syth ẏ last
tyme of my confessyon / in thought / worde / and dede /
in many and dyuers wayes / moo than I can shewe /
specially in the. vii. prȳcyyall synnes. Pryde / enuye &
wrath / couetyse / glotony / slouth and lechery. And by
them I haue broken his cōmaundementes.

¶ Pryde.

¶ For by ẏ synne of pryde I haue ben presumptuous
and disobediēt vnto god / & haue noc loued hym aboue
all thynges / but many tymes set more by myne owne
frayle appetyte & sensuall desyre. For where I shulde
haue desyred euer ẏ laude & prayse of our lorde / & wt all
mekenes of herte accused myselfe / I haue cōtrary bo-
sted myselfe / or desyred & bē glad of myn owne prayse
and ben loth to be dyspraysed. And whan I haue ben

chaleng[illegible] / [illegible] or [illegible] or yet chari
tably ben [illegible] / [illegible] for my [illegible] /
I haue rebelled [illegible] / not mekely receyued
it / but rather ben redy to defend or to excuse my self / &
somtyme wt a lye / or a false other [illegible] for lacke of reue-
rende drede & loue of our lord / I haue by presumpcion
of pryde taken his holy name in vayne / & vnlawfully
sworne by god / by our lady / or the holy saynte / by my
feyth or trouth / wt suche other. And for very pryde &
presumpcyon / & for lacke also of loue & drede / I haue
mysused ye holy daye / in thynges of pleasure / or pryte
vnto my selfe / & not in his seruyce vnto his honour. I
haue also (of hygh & proude herte or mynde) ben disob-
edient & not done due honour & reuerence vnto my fa-
thers and mothers spiritual & carnall / ghostly & body-
ly / nor vnto myn elders & betters / but haue ben many
tymes full obstynate & frowarde vnto thē. I crye god
mercy. Thus (by this fouse sinne of pryde) I haue bro-
ken soure of the pryncypal commandemēnes of our lorde /
and many other wayes haue I also offended therin.
I beseche his grace of mercy and forgyuenes.

¶ Enuye.

¶ I haue also offended my lorde god in ye sinne of enuy
for I haue not loued my neyghbour as myself / nor bē
so charitably / so kynde / so louynge & fauorable vnto all
psones / as I wolde they shulde haue bē to me / but ra-
ther I haue (by suspicion) thought / iudged / sayd or
herde of other psones / other wyse than I wolde they
shulde of me nor ben so glad of theyr welth / ne so sory
for theyr hurte as I wolde haue ben of myne owne.
I crye god mercy. ¶ Wrathe.

¶ In wrath also I haue offended / for lacke of due pa

cyence/and for lyght/sleyght/or small occasyon/haue lyghtly and soone ben styred and moued/wrothe and angry/whan any thynge hathe ben done or sayd contrary vnto my mynde. And therwith haue ben redy to reuenge the same with frowarde & vengeable countenaunce and behauyour/with hygh/hasty/and vngoodly wordes/brawlynge/chydyng/scoldyng/reuylynge/rebukynge/raylyng/vpbraydyng/threthyng/cursynge/bannynge/sweryngе. And yf it came thervnto/in stryuynge/fyghtynge/or (at the leest in wyll) (as god forbede) in kyllyng or sleynge. Thus by these two great synnes of enuy and wrathe I haue broken the fyfth and the. viij. commaundement of our lorde/and by many other meanes offended in them bothe. I beseche his grace of mercy and forgyuenes.

¶ Couetyse.

¶ In couetyse also I haue synned/bycause I haue not ben content with the goodes/state/& degre of lyuynge that god hath sent me/where it is moche better than I haue deserued/or am worthy/but I haue coueyted & desyred/wysshed & wylled/studyed and laboured to haue more (yf any be vnlawfully gotē or so withholden/make playne confessyon therof as ẏ mater requyreth) Thus by this sȳne of couetyse haue I broken the seuenth commaundement of our lorde/and also the tenth/and otherwyse dyuersly offended in couetyse. I beseche his grace of mercy and forgyuenes.

¶ Glotony.

¶ I haue also synned in glotony/in takyng meet and drȳke vndiscretely/& aboue that nature dyd requyre/and haue pyked out and chosen (somtyme by sensuall appetyte) the delycate/swete/and pleasaunt meetes &

drynkes/rather for pleasure thā for nede/ & takē thee of suche superfluite (at some tymes) that I haue ben therby sycke or diseased/or at the leest ben ẏ more dull bothe in body & soule/vnto all maner of vertue & good exercyses (Loke here whether you haue broken any fastes cōmaunded by the lawe/or ben dronke/or takē any notable surfet) after meet cōmuncly I haue ben more redy to passe the tyme in bodyly dysportes and ydlenes/than in labours. I crye god mercy.

¶ Slouth.

¶ I haue ben also moche slouthfull and neglygent to serue god/bothe vpon ẏ holy day & other dayes also/& I haue ben yrke wery/& thought the tyme of prayer longe/come late ther vnto/& make hast therin/& ouer passed the seruyce of god/wout due reuerēce/more by course & custome/than by any good remēbraūce or deuocyon/& also I haue not ben diligēt to apply my selfe vnto suche bodily labours as I haue had in charge/& somtyme haue not done the labours at all/or elles full sleyghtly done them/& spēt ẏ tyme after myne owne appetyte full vnfruytfully/somtyme in wantōnesse/& somtyme in very ydlenes. I crye god mercy.

¶ Lechery.

¶ By ẏ meanes of these two foule synnes of glotony and slouth/I haue ben the more redy vnto the thyrde sȳne of ẏ flesshe/that is to say/lechery/for I haue not ben so chast in soule & body/as ẏ state/degre & maner of my lyuyng doth requyre/not so diligēt & redy to put away vnclene thoughtes or mocyons of ẏ body as I shuld be/but rather folowed them at somtymes wyl fully/& suffred them to hange vpon me/and take in them delectacyon & pleasure for the tyme. And whan

I haue be in presence of company / I haue not alway
ordered my selfe in chast maner / in my lokes or syght=
tes / countenaūce and behauyour / wordes and dedes /
but many tymes haue ben full lyght to take or to gyue
occasyon. I crye god mercy. Here must you remembre
hate or prouocacyon vnto vnclennesse / done or suffred
on your behalfe / as in wordes / wrytynges / sygnes /
tokens / messages / kyssynge / clepynge / touchynge / or
other more fylthy ayd vnlawfull behauyour / done in
dede or in full cōsente. And so shewe euery thyge with
the due circūstaunces / of ỳ tyme / place / and persones /
not namynge the persones / but shewynge the states
or degrees of them / as whether they be maryed or vn
maried &c. Thus by this foule synne of lechery / haue
I broken the. vi. and also the. ix. commaundement of
god / & by many other meanes / as well in this synne
as in all the other of these. viij. pruncypall synes / haue
I greuously offended my lorde god / broken his com=
maundementes / not fulfylled the werkes of mercy
vnto my power / and mysused my fyue wyttes / in he=
rynge / seynge / smellynge / tastynge / and touchynge.
For the whiche and for al other / as our lorde knoweth
me gylty / and I wolde confesse and knowlege yt they
came to mynde / I beseche his gracyous goodnes of
mercy and forgyuenes. And you my ghostly father of
penaunce and absolucyon. Et precor sanctā mariam /
omnes sanctos dei / et vos orare pro me. Whiche is to
meane vnto the vnlerned. And I beseche the blessed
lady saynt Marye / all the holy company of heuen /
and you also my ghostly father to praye for me. And
whan you haue taken your penaunce / and haue ben
assoyled / than saye you vnto the preest. Syr / and it

please you/this is my penaunce/and than reherse the same oues or twyse your selfe/that you may the more surely here it in mynde. For I allure you/it is leoperdous (after leened men) to forgete the penaunce. And thus an ende hereof. ¶ Yet dyd I promyse in the begynnynge/to set forth here a forther exercyse/whiche I thynke shuld be good and profitable for al persones For the cōmune prouerde is/that a great benefyte or gyfte is worse than lost vpon suche vnkynde persones that doue not remembre it/ne gyue due thankes therfore. It shuld become therfore euery feythful christian to haue euer in mynde the great and excellent benefite of our saluacion. And therefore haue I deuysed here a shorte table/that dothe (in some) conteyne the hole lyfe of our sauyour Jesu/that suche persones as wyll can it by herte/& haue it redy in mynde/may lyghtly ordre & laye vp as it were tresour in a chest or coffe/al suche maters of the gospell/& that done apperteyne vnto ye actes of our sauyour/as ben preched where they ben present/or that they done here in any good cōmunycacyon or redynges. And also ouer this/they shall haue two great ꝓfytes hereby/one is/ye no remedy maye better ne sooner chace awaye all tentacyons/& put the ghostly enemyes to flyght/than this remembraunce. The secunde is/that nothynge in this worlde may rather ne more spedefully moue a dull herte vnto deuocyon & vnto the cōtynuaunce of vertue/than this exercyse. I beseche you all therfore/in visceribꝰ Jesu xpi. that is to say/for the tender loue of oure lorde god and moost swete sauyour Jesu/gyue some labour and dilygēce ther vnto/& dayly vse the same. It is but shorte and therfore may it soone be had by herte. And it is ve

ry swete/pleasabit and profitable/and therfore shulde
be receyued with good wyll and diligence.

¶ The seise table of remembraunce.

¶ The incarnacyon/that is/whan (after the saluta- i.
cyon & gretynge of the angell Gabryell) our sauyour
was cõceyued perfyte man & very god/in the wombe
of our blessed lady Mary euer vyrgyn.

¶ The natiuite/that is ỹ blessed byrth of our sauiour ij.
whan he was borne in Bethleem of ỹ same blessed la-
dy/without any peyne/she euer remaynynge virgyn.

¶ The cyrcumsysyon/whan he fyrst shedde his pre- iij.
cyous blode for our redempcyon.

¶ The epyphanye/whã he was shewed and openly iiij.
declared vnto the hole worlde by the thre kynges/to be
very god and very man/the sauyour of the worlde.

¶ The presentacyon/ỹ is whã he was brought vnto v.
the temple w oblacion or offrynge accordyng vnto the
lawe/& also ỹ purificacyon or churchynge of our lady.

¶ The flyght into Egypte/that was whan kynge vj.
Herode dyd pursue our sauyour/and wyllynge surely
to slee hym/dyd cause to slee all the Innocent chylder
within the coostes and countres of Bethleem.

¶ The dysputacyon/that was after his returne and vij.
comynge from Egypte agayne/whan he went with
his mother and Joseph vnto Jherusalem/and there
vnknowynge vnto them remained & taryed/tyll that
thre dayes after/with great seekynge they foũde hym
in the temple dysputynge among the doctours/& thã
was he .xij. yeres of age.

¶ His humilacyon & meke behauyour vnto his pa- viij.
rentes/that was whan he lefte that hygh place and
exercyse of contemplacyon/and went with them/and
for housholde.

was obedyent vnto them.

ix. ¶This educacyon or bryngynge vp / that was whan he caryed & dwelled at Nazareth with his blessed mother & with Joseph her husbãde / euer occupyed after theyr wyll & mynde vnto theyr cõforte / and euer as he grewe and encreased in age & statute / so dyd he appere and shewe hymselfe in grace and vertue.

x. ¶This baptysme / that was whan he was baptysed of saynt Johñ baptyst in the flode of Jordane / where the voyce of the father of heuen was herde / & the holy ghost (in the kynde and lykenes of a doue) was seen / whiche dyd testyfye & declare for trouth / that Chryst was god & man / the messye & sauyour of the worlde.

xi. ¶Wyldernes / that is / that immedyatly & forth with after his sayd baptysme he was ledde (by ỹ spirite of god) into a wylderne / not ferre from the sayd flode of Jordane / to ỹ ende & purpose to be assayled of ỹ deuyl.

xij. ¶Faste / that is / that he in ỹ wylderne dyd faste frõ all maner of fode / meet or drynke / by the space of forty dayes and forty nyghtes contynually togyder.

xiij. ¶Tentacyon / that is / that immedyatly & forth with after that faste whan he began to waxe hungry / the deuyll dyd tempte hym vnto glotony and vnto pryde / and vnto couetyse.

xiiij. ¶Victorye / that is / that our sauyour dyd confounde the deuyll in all his tentacyons / and (for our welthe) had ouer hym the victorye and maystrye.

xv. ¶Electeyon / that is / the chosynge of his disciples / & the appoyntynge and diuydynge of them vnto dyuers degrees and ordres.

xvj. ¶Prechynge / that was whan he spake openly vnto the people / and that cõmunly in parables.

¶ Techynge/that was whā he taught his disciples xvii.
and apostles secretely by them selfe suche mysteryes
as apperteyned vnto them to knowe/and not vnto the
commune people.
¶ Labours/that was whan he wente aboute from xviii.
towne to towne/frō cite to cite/frō coūtre to coūtre/in
hunger/thurst ⁊ colde/and many a wery iourney.
¶ Myracles whiche he dyd in many a sondry maner xix.
In turnynge water into wyne/in fedynge of many
thousandes w̄ a smal porcyon of vytayle. In curynge
and helynge of all maner of sycknes ⁊ dyseases/⁊ in
shewynge to many theyr secrete ⁊ inward thoughtes
¶ The maūdye/that was the last souper/ ẏ he made xx.
to ende and conclude the olde testament/by the pascall
lambe/⁊ to ordeyn ⁊ begyn the newe testament.
¶ The ministery or seruyce/that was whan he was xxi.
shed the fete of his discyples/arysynge ther vnto from
the souper.
¶ The consecracyon/that was whan he returnynge xxii.
agayne vnto the table/dyd (of breed and wyne) conse-
crate and make his owne holy body and sacred blode/
and ther with dyd cōmune and howsell his apostles/
and gaue them power to consecrate ⁊ make the same/
wherby they were all made preestes.
¶ The sermon/that was whā (after all this) he pre- xxiii.
ched vnto his apostles a solemne ⁊ meruaylous swete
sermon/makyng speciall mēcyon of loue/vnite/peace
and concorde.
¶ Agony/that was whan he wente asyde from the xxiiii.
company/with saynt Peter/saynt Jahñ ⁊ saynt Ja-
mes/and yet went somwhat from them vnto prayer/
wherin he swete water and blode for agony/fere/care
for housholď.

and trouble of mȳde/for the maner of that bytter passyon and most cruell dethe that he sawe to come/and how lytell it shulde be regarded and set by.

xxv. ¶ Betrayenge/that was/whan the traytoure Judas that before had solde hym vnto the Jewes/came with a company of harneysed men/& with a false flaterynge kysse shewed vnto them whiche was he.

xxvj. ¶ Takynge/that was whan (after that kysse) the sowdyours layde hāde vpon hym and toke hym/and all his discyples fledoe and forsoke hym for the tyme.

xxvij. ¶ Bysshops/that is/whan the sowdyours that toke hym/brought hym vnto the bysshops Anne and Cayphas/where he was examined/and by false wytnes accused/and cruelly tormented all that nyght.

xxviij. ¶ Pylate/that is/that on ȳ morowe he was presented by the iewes/and falsly accused vnto Pylate.

xxix. ¶ Herode/that is/whan Pylate had examyned hym and coude not fynde hym in any thynge defauty/thā dyd he sende hym vnto Herode the kynge.

xxx. ¶ Pylate agayne/that is/whan Herode had examined hym in many thynges/& he wolde answere hym vnto nothȳge/than he put vpon hym a whyte fooles cote/and with derysion & mockery sente hym agayne vnto Pylate.

xxxj. ¶ Examinacyon/that was/whan (after many newe false accusacyons of the iewes) he forther examined hym by longe processe.

xxxij. ¶ Flagellacion/that was/whan Pylate wyllyng to delyuer hym (bycause he founde hym in all thynges fautles/& yet coude not appease ȳ crye & malyce of ȳ iewes) dyd put hym naked/& tyed hym vnto a pyller/& caused hym to be cruelly scourged/so that no place

of his body was vntorne or vnwounded.

¶ Coronacion/ that was/ whā the iewes wolde not yet be satisfyed and content/ Pylate caused hym to be crowned with a crowne of sharpe thornes/ & with a rede in his hande in stede of a septer/ & clothed in purpure/ brought hym forth amonge them/ and sayd in mockage/ beholde here your kynge. xxxiij.

¶ Cōdempnacion/ that was/ whan the iewes wolde in no wyse be otherwyse content than with his deth/ Pylate set in a trone as iudge/ condempned hym/ and iudged hym vnto the dethe of the crosse. xxxiiij.

¶ Fatigacion/ that was/ whan Pylate had put vpon hym his owne clothes agayne/ & gyuen the sayd iudgement/ thā layde the heuy crosse vpon his necke/ vnder the whiche (for very werynes and feyntnes) he fell downe (as not able to bere it any forther) and than caused they another man to bere it for hym vnto the place/ that was the mounte of Caluary. xxxv.

¶ Crucifixion/ that was/ whan he came vnto ẏ place they caused hym to put hym selfe naked agayne/ & to ioyne & frame his body vnto ẏ crosse/ wher vnto they nayled hym with foure great nayles/ one through ẏ myddle of his ryght hande/ ẏ secunde through ẏ lyfte hande/ & through eyther fote one/ lyeng the legges on croswyse/ the one ouerthwarte ouer ẏ other/ & so dyd they hange hym/ & by many rebukes mocked hym/ & whā he cōplayned of the thurst/ they gaue hym eysell and gall. And whā he had hanged there so peynfully the space of thre houres/ he w̄ lowde crye cōmendȳge his spiryte & soule vnto the father of heuen/ expired & dyed. And yet after his departynge (to be sure of his deth) one of the sowdyours made a woūde in his syde xxxvj. li. iiij. reuelat. btē birgitte. ca. lxx. b.

for housholď. G. iij.

and thrast hym vnto the herte with a spere.

xxxvij. ¶ Sepulture/that is to say/the buryenge/whā Joseph ab Aramathye had axed of ꝑylate his blessed body/he toke hym downe at cōplyn tyme/& buryed hym in a newe graue or tombe ꝑ he had made for hymselfe.

xxxviij. ¶ Resurrecyon/that was/whan the thyrde daye after he tyd arysein a glorious body & soule/& appered fyrst vnto our blessed lady his mother/than vnto Mary magdeleyn/and after vnto the thre Maryes/thā vnto saynt ꝑeter/& after ꝑ vnto two of his disciples at Emaus. And the same nyght vnto. x. of ꝑ apostles whan all theyr dores & wyndowes were fast shette & closed vp. Thus you may percyue he dyd appere. v. tymes that same daye of his resurrecyon.

xxxix. ¶ Ascencyon/that was whan he(in many sondry wyses/by many apperynges) had sufficyently proued & assured his glorious resurrecyon/by the space of. xl. dayes/than in ꝑ presence of his mother/his apostles/& in ꝑ presence of many other disciples/men & wome he dyd merueylously ascende and flye vp into heuen.

xl. ¶ The mission or sendynge of ꝑ holy ghost/that was whan the. x. daye after the sayd meruaylous ascēcion accordynge vnto his promyse he sente downe the holy ghost vnto his blessed mother/his apostles and disciples/wherby they were all fulfylled with grace/& cōfyrmed therin/as ꝑ fyrst chyrche of Chryst/& so hathe contynued/and dothe and shall cōtynue in the chirche vnto the ende of the worlde. Amen. ¶ you nowe wyll thynke this table ouer longe for a dayly exercyse/but you must remembre that the selfe table is conteyned in the fyrst wordes of euery artycle/and ꝑ residue is a breue declaracyon of the same/and therfore I shall

be cõtent to let it out alone in the selfe wordes/whiche ben in nombre.xl. ¶Thus.

¶Incarnacion/natyuyte/circũcision/epyphany/presentacyon/egypte/disputacyon/humiliacyon/educacyon/baptysme/wyldernes/faste/tentacion/victory/electyon/prechynge/techynge/laboures/myracles/maundy/mynystery/consecracyon/sermon/agonye/betrayenge/takynge/bysshops/Pylate/Herode/Pylate agayne/examinacyon/flagellacyon/coronacyon/condempnacion/fatigacyon/crucifixion/sepulture/resurrecyon/ascencion/myssyon.

¶The ende.

¶Now you may se this table is not longe/but may easely be had by herte/and yf it so be/and dayly vsed/I dare well saye the persones shall fynde cõforte therin/bothe to exclude vyce/and also to encreace i vertue and grace. And yet furthermore to contynue therin vnto theyr consorte and ioye euerlastynge/Wherunto he brynge vs that bought vs/our lorde god & moost swete sauyour Jesu/Who gyde you & kepe you all. Amen.

¶A breue/or shorte monicyon or counseyle of the cure & gouernaũce of a houlholde/accordyng vnto policye/taken out of a pystle of a great lerned man/called Bernarde syluestre/and put amõge the Werkes of saynt Bernarde/for bycause ỹ many done iudge and thynke it Was his owne Werke. Set forthe by the same brother.

Fyrst good deuoute chrystians / take moost hede / & gyue moste diligence to ordre yourselfe / and all youres / vnto our lorde / accordynge vnto the poore lesson that goth before / and than se well vnto the substaūce / and gydyng of your house / and goodes. Se fyrst that peace be in the house / and that you agre all togyder / for els all your goodes wyl soone go to nought. Than (after the cōmune prouerbe) cut your thonges after / or accordynge vnto your ledder. Spende accordynge vnto your gaynes / gettynges or rētes / and not aboue. It is also good policye: to haue one yeres rent / or an yeres gaynes in store for chaunces / whiche is not cōtrarie vnto chrystianite: wher extreme / or verey strete nede is not perceyued in the neyghbour. A negligent or rechles person may soone set on fyre / and destroy great substaūce. Haue therfore a good eye / and garde vnto the diligence of your seruauntes / for vnder them your goodes may soone mynysshe / & be wasted before you knowe / be ware / or haue knowlege therof. yf your goodes begyn to waste: better is / & lesse rebuke for you to absteyne / and withdrawe your charges: than to fal into nedynes / or daūger. An olde prouerbe. Qui plus expendit ꝙ rerum copia tendit. Non admiretur si paupertate grauetur. That is.

Who so done spende beyonde theyr faculte
No meruayle thoughe with nede they greued be.

It is therfore a great prouidence / and good forsyght often to counte / & cōpare your goodes / and your gaynes with your expēses. Often to ouerse your goodes: shalbe necessary. For your beestes may take hurte for defaute of fode (all though they nothynge axe) ne cō-

playne. The slepe of ỹ housbãde: maketh a fatte dong hyll. And the eye of the mayster: a fast hors. That is to meane/ that ỹ presence of the mayster: in euery corner: is moche profytable. Sumptuous & costly weddynges or brydales: ben damage/ without honoure. Expences done vpon warre: ben more honorable: thã profytable. Better is to suffre some wronge/ & to bye peace than to make warre/ or to kepe warre. Coste made vpon prodigall persones: is clerely loste. Coste made vpon kỹne/ or frẽdes: is reasonable. Fede your housholde seruaũtes: with honest cõmune fare/ with out delicates. For the seruaunt that is made a glotton/ shall neuer after mende his maners. Glotony is vyle/ fylthy/ and slynkynge/ and wyll make the neglygent and careles person soone rotẽ and short lyued. Meane fedynge with scarcyte: is vnto the dylygent person: pleasaũt and profytable. Vpon the holydayes & hyghfestes: gyue your housholde plenty of meet: but selden and fewe delicates. For the vse of delycate fode/ wyll soone marre a good seruaunt. Let glotony & thy purs stryue/ and go to lawe togyder: & bewar thou wel/ whiche parte thou takest/ but for ỹ most parte alway holde with the purs. For glotonous men of lawe and the wytneters: done speke all of affection/ but ỹ purs bryngeth in playne euydẽce & profe/ the empty barne and the empty bagge. But yf very nygardy shutte vp thy purs/ thã art not thou an euẽ iudge. For nygardy is a folysshe and nedeles feere/ and euer lyuynge in pouerte/ and hurdeth and muckereth vp: he can not tell for whome. yf you haue plẽty of corne: desyre no derth For those persones that of couetous mynde done procure or desyre derthe/ done procure and desyre ỹ derthe for housholde.

Aristot in economic

Ecclesia. xxxj.

hoordeth

of the pore/and shalbe accused: as homicides and mā
sleers. Sell thy corne better chepe vnto thy neyghbur
(although he were thyn enemy) thā vnto straugers.
For an enemy is somtyme soner vainquysshed & ouer
comen by a kynde dede/than by the swerde. Be neuer
at debate with thy neyghbur/but rather study/and
Eccl. s.b. labour to be at one. For thou canst haue none so sure a
castel/or garde of thy lyfe: as is loue and frendshyp of
thy neyghburs. yf ẏ suspecte the womē of thy house:
let other persones rather shewe the/than thou shulde
be ouer busy to try out the mater. For though it were
of thyn owne wyfe/or the wyfe of thy husbande: it
were better vnknowen. For ones knowen/it is neuer
cured/the wounde is without remedy. yf any reme-
dy be: it shalbe whan lyke chaunce is herde of other
persones. The lest & most easy waye therin: is to dissi
mule the mater though it were pryuely knowen/and
pretende ygnoraunce without any quarell or counte-
naunce/but rather by a dyscrete ghostly father let the
partyes be reformed that synne be not cōtynued. A no
ble herte/and hygh gentyll mynde: wyll neuer serche
of womens maters. A shrewe wyll soner be corrected
by smylynge or laughẏge: than by a staffe/or strokes.
The best way to kepe a woman good: is gentle intre-
aty/and neuer to let her knowe that she is suspected/
and euer to be coūseyled & informed with louynge ma
ner. An olde woman vnclene of lyuynge (yf the lawe
Of aray. wolde suffre) shulde be buryed quycke. Let your clo-
thẏge or aray/be in a meane/nother vyle ne precious/
but alway feyre and honest/and of sad/& not of wan-
ton fasshyon. A costly garment byhonde: or aboue the
state and degre of the person: is a sygne and token of

lytle wytte. For a woman that hath sufficient aray:
to despyse newe/and chaūge:is a sygne of lytle sadnes.
Trust hym rather for thy frende/that somwhat doth
for the:than hym that dothe offre hym selfe: saynge.
I am youres in all I can and may. For in wordes is
great plente of frendes. A true frende loueth at all ty- Prouer.
mes/and neuer feyleth:at nedr. There is no compary xviij.c.
son of ryches:vnto a feythfull frende. Neuer repute/ Eccl. l.b.
ne thynke hym thy frende:that dothe prayse/or boste
the vnto thy face/or in thy presence. Whan you gyue
counseyle vnto a frende:say this semeth best vnto me/
not thus you must nedeli do. For you may soner get re
buke/or blame for your cōsel yf it pue not:thā thāke
for your good cōsel: though it spede well. yf mȳstrei
les/iogulers/or gesters come vnto thy house:say thou
hast no lodgyng for suche gesters/you kepe nether ynne
nor alestake. For if you take pleasure i theyr pastymes
you ben full lyke to haue another wyfe shortly after/
whose name is called pouerte/or beggry. yf you for-
tune to come where they ben/& begyn somwhat to de
lecte in theyr maters: I aduyse you dissimule & take
vpon you ỹ you herde thē not/ne set any thynge ther-
by. For yf they perceyue & se you but laugh:they wyll
take ỹ for an ernest to cry largesse/& to haue reward.
And so importune wyll they be/& so shamfully craue:
ỹ you shalbe syke & wery of thē/& pauēture they wyll
fall to rebukyng/braulyng/& scoldyng/so ỹ you shalbe
fayne/& glad:to gyue somwhat for fere vnto those ga-
lowe clapers worthy in dede to be hanged vp. For I
tel you/god is not pleased wt ỹ occupacyon/except it be
(as scant tolerable or alowable) amōg prȳces/lordes/
& hygh astates Now for your seruaūtes/if you haue a
for houshold.

seruaunt of hygh proude mynde & stubburne stomake put hym awaye lest after he do you harme / and so do hym ꝑ alwaye dothe prayse your maners in all thynges. For a flaterer is worse than an enemy. Your enemy can not lyghtly deceyue you / but your seruaũtes or your neyghbours that done prayse you: ben surely about to deceyue you. Yf you haue a bashful & dredful seruaũt & fynde hȳ feythful / thã loue hym & cherysshe hym as your owne naturall chylde. Make your byldynges rather for nede than for pleasure. For the appetyte of byldynge for pleasure shall neuer haue ende / tyll pouerte teche wytte somwhat to late. Be lothe to sell your heritage / and yf you must nede / sell. Sell not vnto great persones / but rather for lesse vnto ꝑ lower persones. Better is to sell thã to bore weby vsury. For vsury is lyke a thefe ꝑ wolde warne you before what harme he wolde do vnto you. yf you bye or bargayne / be not but felowe with great persones. And though he be vnder you / yet stryue not with hym lest he putte his parte vnto your better / or mayster. In all thȳges kepe truly and feythfully your bonde and promyse / accordynge vnto your couenaunte. Due temperaũce is a thynge of great honestye in a housholde / let therfore your drynke wyne / ale / or bere be temperate. Strõge drynke is more pleasaunt / than holsome. The wyse man sayethe / that sobre drynke is the helthe bothe of soule & body. And the wyse and lerned persone wyl be ryght well content with lytle drynke / and that shall not trouble the stomake / but rather cause swete & holsome slepe / and of the contrarye done come many incõmodites as there doth folowe. Who so euer amonge many and dyuers stronge drynkes / with abundaũce

Ecclesia. xxxj. d. Ibidem.

therof: is sobre/may be called an erthly god/or a god vpon erthe/wrastle not therwith yf you do my coũsel. And yf by chaunce you be in company/& begyn to fele the drynke worke: aryse/and departe/a slepe is more meite for you/than any company. Who so by wordes wolde excuse drõkenes: dothe opẽly declare his owne dysease. The knowlege and iudgment of wynes: doth nothynge become a yonge ꝑson. yf a physicyon or surgyon vse to be dronke/let hym not haue ẏ cure of your dysease/ne let none of them take experyence/and lerne in you: how to cure/or hele another. For thoughe they be well lerned/and haue not experyence/it is no wysdome to let them proue theyr conyng vpon you. Great gay horses/and lytle prety dogges: leue you vnto lordes and ladyes. A bygge labourynge hors/and a mastyfe/or a curre dogge: ben good to kepe your house. As for haukes/houndes/and huntynge dogges: done spende more than they done get/they ben miete & accordynge for states: to set ydle seruauntes on werke/but ferre vnacordynge ben they: for housbandes and ware housholders. It is no wysdome to make your owne chylder stewardes or rulers of your housholde or goodes. Fooles and neglygent or careles persones: haue many mysfortunes. For that is theyr commune excuse whan any thynge is wronge/they say than: ẏ chaunce or mysfortune was cause therof. I say not nay: but ẏ chaunce/or mysfortune may fall. But who so dothe folowe wysdome/lernynge/and dyscrecyon: shall seldom accuse mysfortune. For diligence/warenes/and good hede: done seldom company with mysfortune. But yet more seldom shall you se mysfortune and slouthe or neglygence: departed in sondre/for they

done communely company togeder. The sluggarde
sayth: god wyll helpe hym/ & so longe he trusteth ther
Pro. vi. vnto: tyll he be brouhht vnto beggry. For god by the
wyse man doth sende the sluggarde (for exemple) vn-
to ẏ ant or pysmyre/ to lerne to labour. For mā (saythe
Job. v. Job) is borne vnto labour: as a byrd to flye. Kepe you
(therfore) but fewe ydle persones or mē. And watche
you/ & take good hede vnto euery ꝑsone of your house.
And euer pondre/ wey/ and consydre your expenses:
with your gaynes/ or gettynges. Fyrst get/ & brynge
in/ and than spende. For it is no good husbandry to bo
rowe. And whā you wex aged: trust rather vnto god
thā vnto your chylder/ or frendes. That you sende be-
fore you: you shalbe sure to fynde. No cofre/ chyst/ ne
towre may be more sure to kepe tresure: than is heuē.
Let not (therfore) ẏ poore passe you. What you gyue
vnto them: you gyue vnto chryst. And of ẏ you leue be
hynde you: appoynt it vnto euery ꝑson his parte. For
better were for you nothynge to leue: than that stryfe
and debate shulde be made/ cōscience blemysshed/ and
god offended for your goodes. Trust them best to do
for your soule: not that done loue/ or say they done loue
your soule: but that you done perceyue/ & coniecture:
done loue theyr owne soule. Make your testamēt eue-
ry yere newe/ & surely sealed by wytnes. Lay it where
(whan nede is) it may be founde no man is sure how
to ende his lyfe. The most sure waye: to dye well/ is
well to lyue. Whiche he graunt vs that bought vs/
our lorde god/ and most swete sauyour Jesu chryst.
Amē. Of your charite pray for the same olde wretche
of Syon

Rycharde Whytforde.

¶ Imprynted at London in Flete strete/at the sygne of the Sonne/by me Wynkyn de Worde. The yere of our lorde god. M.CCCCC.xxx. the.xx.day of December.